THE LIBRARY
BRIGHAM YOUNG UNIVERSITY
PROVO, UTAH

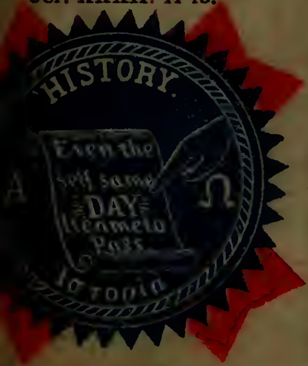
OUR · RACE

ITS ORIGIN AND ITS DESTINY.

DS
131
.O87x

Serial Devoted to the Study of the Saxon Riddle.

Jer. XXXII. 11-15.



Series II., No. 7. March 19, 1892.
Subscription for Series, $2.00.

THE HOPE OF HISTORY.

7-17

LETTERS AND LECTURES

ON

THE MILLENNIUM,

AND

KINDRED PROPHETIC TOPICS.

REVISED AND RE-EDITED.

C. A. L. TOTTEN, U. S. A.

"TRUTH AGAINST THE WORLD" (Motto of the ancient KUMREE).

"We can do nothing against the truth" (St. Paul); "Great is Truth, and mighty above all things" (Esdras), "Buy the Truth and sell it not" (Solomon); "Truth is stranger than fiction" (Byron); "What is Truth?" (Pilate); "I AM THE TRUTH" (Assertion of THE CHRIST).

Send, Address and Advance Subscriptions, to
THE EDITOR OF "OUR RACE,"
P. O. Box 1333. New Haven, Conn.

New Numbers will be Mailed to Subscribers as they are issued.

"I, too, am of Arcadia."

J. E. Witt
Jan. 21 - '43

[illegible]

P-104 Swans —

P-111 [illegible]

P-142 [illegible]

p-17 - Russia

Yours faithfully
C. A. L. Totten
U.S. army.

THE HOPE OF HISTORY.

THE MILLENNIUM.

LETTERS AND LECTURES

UPON

PROPHETIC TOPICS

REVISED AND REPRINTED WITH
EDITORIAL COMMENTS.

BY

CHARLES A. L. TOTTEN,

FIRST LIEUTENANT FOURTH ARTILLERY, U. S. A.; PROFESSOR OF MILITARY SCIENCE AND TACTICS, S. S. S. OF YALE UNIVERSITY;
AUTHOR OF "STRATEGOS;" "AN IMPORTANT QUESTION;" "FACTS. FANCIES, LEGENDS, AND LORE OF NATIVITY," ETC.;
EDITOR OF "OUR RACE," ETC.

"For thus saith the Lord of Hosts; yet once, it is a little while, and I will shake the heavens and the earth, and the sea, and the dry land:
"And I will shake all nations, and THE DESIRE OF ALL NATIONS SHALL COME."—Haggai ii. 6, 7.

NEW HAVEN, CONN.:
THE OUR RACE PUBLISHING COMPANY,
1892

Copyright, 1892,
BY
CHARLES A. L. TOTTEN.
(*All rights reserved.*)
British and Colonial Publishers
are requested to courteously honor the integrity
of this copyright.—
de causa Fraternitatis.

PUBLISHED BY
THE OUR RACE PUB. CO.,
NEW HAVEN, CONN

COMPOSITION AND ELECTROTYPING
BY THE E. B. SHELDON CO.,
NEW HAVEN, CONN.

BINDING BY
FRANK STREIT,
NEW HAVEN, CONN.

TO

MY FELLOW WATCHERS,

NONE OF US PROPHETS,

BUT BELIEVERS IN THE PROPHETS;

NONE OF US TEACHERS,

BUT STUDENTS OF THE TEACHER;

NONE OF US GUIDES,

BUT WILLING TO BE GUIDED;

NONE OF US WORTHIES,

BUT LOOKING FOR THE WORTHY;

IS THIS HASTY NOTE-BOOK

DEDICATED.

"For we are saved by Hope; but hope that is seen is not hope; for what a man seeth, why doth he yet hope for?

"But if we hope for that we see not, then do we with patience wait for it."

Rom. viii. 24, 25.

STUDY NO. 7.

OF

THE OUR RACE SERIES.

The Hope of History.

TOTTEN.

"For the Law made nothing perfect, but the bringing in of a better Hope did; by the which we draw nigh unto God."

Heb. vii. 19.

STUDY NUMBER SEVEN.

THE HOPE OF HISTORY.

THE MILLENNIUM.

LETTERS AND LECTURES

ON

The Coming Crisis.

CONTENTS.

	PAGE
PREFACE,	ix
INTRODUCTION,	xiii

PART I.—MISCELLANEOUS.

EXPLANATORY,	3
OUR POSITION STATED.	6
A COMMENTARY ON ISAIAH XVIII,	11
PALESTINE FOR THE JEWS,	16
A MIDNIGHT CRY,	18
AN OMINOUS EXEGESIS.	21
PROFESSOR TOTTEN'S IDEA.	24
A WONDERFUL YEAR,	26
THE LAST YEAR OF GRACE,	30
A STARTLING PREDICTION.	42
A SEARCHER OF MYSTERIES.	43
THE INFINITE ACCURACY OF PROPHECY.	54
EX CATHEDRA.	68

PART II.—The Leslie Articles, First Series.

	PAGE
Introductory,	73
An Impending Catastrophe,	78
The Millennium, Why I Believe it Will Come,	87
The Millennium, How I Know it Will Come,	104
The Millennium, How it Will Come,	120
Is This "The Midnight Cry"?	134
The Millennium, When I Believe it Will Come,	136
General Chronology,	146
The Birthday of Time,	148
The Date of the Nativity,	149
Skeleton of "The Gentile Times,"	150
The Millennium, What it Will be Like.	160

PART III.—The Leslie Articles, Second Series.

The Coming Crisis, Introductory,	179
A Word in General,	182
A Word in Particular,	193
A Chapter on Cycles,	202
A Chapter of Facts,	211
A Chapter of Horrors,	223

PART IV.—The Question of History.

A Retrospect (re-folio),	3
In Medias Res,	5
The Prize of Empire,	8
Special Treatment Necessary,	9
A Human Glacier,	10
The Russian Empire,	10
The Siberian Secret,	11
A Place of Arms,	12
The Trans-Caucasus,	13
The Head of the Bear,	14
An Arrow Aimed,	15
The Growth of Russia,	16
The Essential Unity of Russia,	17
An Inevitable Crisis,	18
Great Britain versus Russia,	20
A Modern Prediction,	22
Man Proposes, God Disposes,	24
The Present Outlook,	26
Summary,	27
The Coming Crusade,	30
Peter and Ezekiel,	32
The Present Military Aspect,	34
The Russian Bear,	36
The Choice of Gates,	36
Grand Tactics,	38
Skobeleff and Derby,	40
A People Slow of Heart,	42
How Long?	44

OUR RACE.

Editorials,	279
Miscellaneous,	290

PREFACE.

THE Hope of the Church is the Second Coming of the Lord. That is, the *first* phase thereof, before He comes to rule. It is called "the Parousia," *Presence*. The Hope of all ages is the Millennium, an era which succeeds the *second* phase of the Advent. It is called "the Epiphania," or the *Manifestation*. Between these two phases comes "the Crisis." The true Church escapes this period of trouble, by being caught up to meet the Bridegroom in the air—the rest of men must go through it. It comprehends the period during which the personal Anti-Christ rules in the resurrected Roman Empire.

Those who survive both this Crisis and the Battle of Armageddon, with which it terminates, at the final descent of the Saviour to the earth, constitute the seed of men upon whom devolve the task of replenishing the earth for the Millennial Age. In those days there will be one "pure speech;" "one Lord;" and "no more the Canaanite in the House of the Lord" (Zach. xiv. 21.)

The Sham Millennium (that one thousand years of dreadful middle ages, which are the boasted golden days of Papal Rome,) has passed into history,

and the "little season" at its close, so evil for the Vatican, seems almost over. The whole matter of prophetic interpretation needs to be studied by contrasts. The good to come, over against the bad already wrought; and yet the good not reached until the final storm has passed. It is this that brings the hosts of Heaven to human rescue, in the nick of time, for an evil "that was, and is not, and yet is to be," is even now preparing to emerge from the abyss. We are not all wise Virgins, and the foolish ones will have to face this nightmare wide awake.

To the writer, all the Signs appear to be conspiring in hurried concert towards this consummation. In the following pages we enumerate a few only, and from a single point of view. They will be readily intelligible and suggest the rest to such as are supplied with oil—a wisdom compounded of faith in prophecy, and facts enough to understand the philosophy of its fulfillment.

In the meantime, "while there is life there is hope." We believe that there is time enough to get oil, even to buy it, but no time to spare! We are preaching no new thing, and we disclaim any right to be dogmatic. We have no object in deceiving, and certainly the nature of this topic precludes the hope of any gain from men. We originally entered these premises for the purpose of finding out for ourselves the truth as to matters which the pulpit rarely attempts to elucidate, and our judgment now constrains us to speak forth an earnest

warning to all concerned and to exchange a hope with those who wait—that is, to publish the results of our own study, and so swell the testimony already at the hand of any one who cares to continue the investigation for himself.

C. A. L. Totten,
U. S. Army.

New Haven, Conn. Feb. 22nd 1892.

"I wait for the Lord, my soul doth wait, and in hi word do I hope.

"My soul waiteth for the Lord more than they tha watch for the morning, aye, more than they that, for th morning, watch."

Psalms cxxx. 5, 6.

INTRODUCTION.

FEW Christians misunderstand the "Signs" about us. That they are indicative of "the Time of the End" all, who are *genuine* in faith, believe. Indeed we are bold to make this the criterion of the saving faith in Jesus Christ; for such as believe, are more or less conversant with His teachings—taken at first hand from the Bible itself—and (unsieved by the Higher Critics) they proclaim His literal advent, with no uncertain sound, as the chief end of our Hope.

In Adam we are condemned to death, and, at the goal of individual existence, we pass away and are no more seen. The dead know nothing at all, nor is there any recollection in the grave. What, then, is our Hope, save Christ's *return?* His Second Advent to complete our redemption by our resurrection, and bring in everlasting righteousness, in that he *then* will give Eternal Life unto His own?

It is in the spirit of this Hope that we have undertaken to re-edit the Leslie Articles, and such others as conform thereto. In sending them forth again upon their mission, we wish to disclaim any desire to dogmatize; they are only Studies; they set forth our views to-day, and to-morrow some better teacher

may reverse the bulk of our deductions. We think not, but he may. If so, we trust sufficient "grace" will be vouchsafed to us and we will proclaim the same at once and still strive onward towards the new goal of a plainer Truth.

In the meanwhile we believe as we have written, and as the "Signs" are here, we must be very near the "End." "The 'Time' of the End" is a period of 360 years; we believe it began in "Luther's day"; naturally it *has* therefore almost run!

The fact is, Chronology speaks to us anew and upon a basis to which it never before attained. In Lunar time, at least, we are well beyond the 6000th year, January, February, and March, 1892, A. D. being well into the 6072nd Lunar year from "the Mosaic creation." We have discussed all this, in part, in previous Studies.

If then our Saviour was born in 3996 A. M., and it is now 1894 years later, we are at the 5890th year A. M., and on the *Solar* Scale there are manifestly 110 years yet before the "End of the Age,"—*i. e.* before the 6000th Solar year, if that, as some maintain, is the ultimate chronological margin of "the world that now is."

The writer understands all this quite as well as the many earnest Christians who have written him upon the subject. Yet he unhesitatingly declares his belief and judgment that we shall not have to wait, by any means, throughout so long an era ere "the Desire of all nations" comes to rule this world

right. We hold rather that the Lunar termination s of vaster significance and filled with far more graious promise.

Suppose, for instance, that full 6000 years of olar length must elapse before the real end of presnt things, where then is the "shortening"? And there be no shortening how shall any flesh be aved? But we are arguing after all for *preparation* hiefly, and with one consent the "Signs" encourge us.

If, moreover, we are, (as demonstrated by the *true* hronology) only in the year 5890 A. M., and if the oooth Solar year must end before the Sabbatic and Aillennial rest comes in, then the 2520 years or seven times of the Gentiles" began in 6000 — 2520 3480 A. M., which was the 6th year of Cambyses, r four years after the Captivity of Judah *termiated!* A condition that establishes its own absurdty, for we cannot date the commencement of Gentile times" later than Nebuchadnezzar himelf, who in 3480 had been dead at least 37 years, or can we terminate them later than the Advent!

The fact is the "times" have been "shortened" omewhere, and the application of the Lunar Scale, t the proper origin, reveals so many startling harnonies, new to the study of History, as a realization f inspired Prophecy, that there remains to us aught but a wise conviction that our Hope is rapdly nearing the date of its fruition!

Let it then be understood, (we write to our con-

stituency alone), that we have no fear of failure in these calculations. That is, we do not share with some the dread of its *consequences ;* if we made any pretensions to infallibility we might share some of this mistaken concern, and perhaps it would estop even our efforts to solve the chronological knot.

The friends of truth will never give this problem up until it has been solved, and as we neither court the endorsement of the advocates of hesitation and error, nor intend to "train" for their friendship under any circumstances, we are constrained to give our testimony with a sound not to be misunderstood. If we are right the reward will be the sufficient satisfaction of duty: if we are wrong, our own conscience will at least acquit us, and we shall still have friends enough to satisfy us, among those whose mansions are not made with hands. To have a gate-keeper's position in such a community is better than to dwell in a pulpit supported by the mammon of unrighteousness!

Let us hear the conclusion of the whole matter—"Behold I come quickly"—*i. e. suddenly*—"and my reward is with me; watch, therefore, for ye know not in what hour the Son of Man cometh!"

THE HOPE OF HISTORY.

PART I.

THE LAND SHADOWING WITH WINGS.

An Ominous Exegesis.
The Last Year of Grace.
A Searcher of Mysteries.
The Infinite Accuracy of Prophecy.
Ex Cathedra!

"But speak thou the things which become sound doctrine . . .

Looking for that blessed HOPE, and the gloriou Appearing of the Great God and our Savior, Jesu Christ;

Who gave himself for us, that he might redeem us fron all iniquity, and purify unto himself a peculiar peopl zealous of good works.

These things speak, and exhort and rebuke with a authority—Let no man despise thee."

Titus ii. 1, 13-15.

THE HOPE OF HISTORY.

EXPLANATORY.

OWING to pressure and appeal from numerous quarters which I have no desire to resist, I am constrained to re-edit the following articles upon the Millennium, and letters upon kindred Prophetic Topics. At the same time, in these hurrying hours which I believe cover the few remaining to the current "Dispensation," no opportunity is afforded me to polish the resulting mosaic. Their serial arrangement, the correction of typographical errors, and the introduction of a few explanatory notes is all I can attempt.

The papers in which these several letters and articles appeared, were widely separated both as to Time and Place, their editions were soon exhausted, and few, if any, of those interested in such matters, have been able to secure a complete file. The present collection puts this within the reach of all, and as a whole, forms a Study on The Hope of History.

The subject of Our Race, as to its Israelitish Origin and Destiny, necessarily led the writer to a critical study of Chronology, for it is manifest that this Science is the only basis of an accurate History.

With this view, its logic, fact, and evolution, the readers of the "Our Race Series," are familiar. But it is also patent that the closer we approximate to a *true* system of Chronology, as to *past* events, or History—the more inevitably will and does the subject of *future* events, or Prophecy grow both in stature and importance.

It was on this account, that at sundry opportune times the writer found himself impelled to publish the additional and incidental notes collected in this present Study. They have been thoroughly misunderstood by the generality of men, because these are neither in touch with the true Philosophy of what is actually going on about them, nor do they desire the change of affairs which is irresistibly marching on us.

This however, is neither here nor there; in their hearts all men are satisfied that Transition is the spirit of the times, and in their daily converse, when not upon their guard, the admission is general. It is only when the topic comes up for specific discussion, that the facts are recklessly denied and that these same men weakly stultify themselves, by pretending to see nothing of the signs about us.

With this class, and unfortunately it is in the majority, no matter what may be the topic of discussion, the writer has no controversy nor any intention of bandying words. To the remainder he has a word to say.

He was on record as to his convictions long before

any of the material now rearranged was given to the Press. His conclusions were presented in Study Number Two, published Sept. 22d, 1890, and he believes they have been fully justified, indeed it was this very fulfilment of his judgment already on record that led to the occasional issue of the letters and articles now under consideration, the earliest of which bears the subsequent date of March 7th, 1891.

In "Joshua's Long Day" several important Tables, stretching backward over *past* History seemed to point as certainly to *future* events then trembling on the threshold. As one by one the "signs" materialized and as additional light was let in upon the subject by continued "watching," the impulse to supplement the Studies already in the field became irresistible. There was but one duty for the writer to perform, and that was to proclaim the new phases of the matter as widely as possible, and at once. Nevertheless at the same time he was constrained to prepare his audience for any failure due to his own fallibility.

All human discovery is progressive, and the history of Chronology in particular, has shown that we have approximated more and more closely to the actual sequence of events and their accurate dates. But if so, we are certainly in a better position to judge of future ones, if so be we are believers in "Moses and the Prophets." However, so soon as we undertake the new rôle, the exercise of Judg-

ment pure and simple, becomes a dominant factor, and the Interpreter can only Guarantee his honesty, produce his reasons, and state his conclusions.

If his premises are right, he will be justified, if not, he too will have merely approximated, as all his predecessors have.

Arguing in this spirit, in the summer of 1890, the writer stated his position, in the conclusion of "Study Number Two" and, both for refreshing the memory of his regular constituents, and for the sake of those who have not read that work he quotes that conclusion now as a preliminary introduction to a better understanding of what follows.

Our Position Stated.

In closing that Study we remarked as follows:

"We have now reviewed, upon a scientific basis, some of the chronological inferences to be drawn from the rectified "scale of time." In our final table we present a general survey of the chapter which is *now* of chief importance.* Manifestly it behooves the "Church" to be prepared. It is idle to say, in the face of these facts, that the beginning of the end *does not* synchronize with the issue of this present volume; it is equally idle to maintain that it does. However misquoted, therefore, the present author may hereafter be, he wishes to place on record a fair statement of his position, to wit:

**Vide* Page150 of this present Study where the table referred to is also used.

(*a*) In view of the Saviour's own command (Mark xiii. 33), it is our duty to be ready.

(*b*) In the spirit of Daniel ix. 2, it is equally our right and duty to *study* "by books the number of the years."

(*c*) In the same way as Daniel's efforts were at length rewarded (Dan. x. xi. xii.), we may hope for general light.

(*d*) In the meantime we are expressly told that no one need doubt his senses when the thing is nigh, even at the doors (Mark xiii. 28–30). There can be no doubt that this is so TO-DAY.

(*e*) And we are also assured that this dispensation (this "Israel," this Age of the "Goyim" or "Gentiles," this "Era of Evil," typified by Babylon, and dating from her correct origin,") shall not pass away till all these things be fulfilled" (Mark xiii. 30).

(*f*) Now the scheme of Chronology which we endorse, and which squares itself against history and astronomy, must remain unimpugned whatever happens, and if we have applied our prophetic scale to the correct *beginning*, then it is equally manifest that it reaches the proper *end*, and therefore must span all else that lies between us and that termination.

(*g*) If the Times of the Gentiles, (of which Nebuchadnezzar *and his father*, quite as much as Nebuchadnezzar and his sons, stood for "the head of gold,") began in 3377 A. M., they end in 5897 A. M. (or at our March, 1899); and it need not surprise

the Church that such a truth should be revealed, in its proper season, since we are told (Hab. ii. 2–4) that "in the end," it shall be "plain" to one "that runs," the which Daniel also fully endorses (xii. 4–8, 9). Nor dare we hesitate to avow our positive conviction that the time is even now upon us.

(*h*) Yet let no weak vessel hereby be overturned, so that its quantum of faith be spilled, if, by the Grace of God, these days be still further lengthened, and so another soul be added to his sheaves. In other words, we must point out that it is *possible* (although from the consummate way the scales of Prophecy and History harmonize when adjusted from 3377 A. M., we must confess it is not at all *probable*), the commencement of the Solar Era may eventually be measured from Nebuchadnezzar's own second year, *i. e.*, from 3399 A. M. It was in this year that he dreamed the vision which was taken as the "type" (Dan. ii. 1), and it was unto him *personally* that Daniel said (36–38) "*Thou* art this head of gold."

(*i*) By no possible method of interpretation can we slide the scale of 7 Times or 2520 Prophetic years, down that of fixed chronology, beyond this final point, and to do so would increase our "margin of grace" by only 22 years.

(*j*) We have said that this "increment" is not probable. This is of course only our own judgment, but it is founded upon a collateral survey of numerous other prophecies, whose interpretation seem in-

evitably to focus upon the end of this century, and not to span over into the next.

(*k*) Nebuchadnezzar was, and is, "this head of Gold." In SOLAR time the 2520 years commence with the Chaldee Babylonian Era, and run out in 1899 A. D., but in their *personal* application to Nebuchadnezzar himself, they clearly delayed, until no longer able to resist his besetting sin of pride he boasted in his palace, and exclaimed:

"Is not this great Babylon which I have builded for the house of the kingdom, by the might of my power, and for the honor of my majesty?"

And, "While the words were in the king's mouth, there fell a voice from heaven, *saying*, O King Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee." Dan. iv. 30–31.

From this time the vision of the Image "speaks"! A consultation of the accompanying general diagram* will demonstrate the fact: for seven years the king, as a type, was insane, for half a year he recovered his reason and acknowledged his sin in an epistle unto all nations. Then, his problem solved, he died; and the times betokened by the vision, and the type, began their shorter, LUNAR course. From 3444 A. M. to 5888 A. M. inclusive (2445 solar years, or exactly 2520 lunar years), the "times" repeat upon an *included* scale, and run out at the Autumnal Equinox of 1890 A. D.

---

* See diagram page 160.

They are ended! Just ended! And now a pause of a year, and of a half a year, come in between them and the final seven which are to repeat or antitypify all that heretofore has taken place.

These final seven, *the reign of* ANTI-CHRIST, consummately complete the scheme and make it SOLI-LUNAR to the last degree.

Stood we condemned to an inevitable death, upon one-thousandth part of the certainty involved in these calculations, we would all be engrossed in setting our affairs in order, and shall we not awake to an alarm which loudly proclaims that the DIES IRÆ is at hand?

(*l*) And finally, what is it to Thee, O Man, seeing that thou art enclosed in the net of this final generation anyway? As one of its "units" *thou* mayest pass away to-morrow (James iv. 13-14), and, if with unreplenished lamp thou goest, then, clearly, thine *own* equation will be as fully solved as if perchance the Lord's coming fell upon this very day, and oil were wanting in thy vessels.

It is to this end chiefly that we have supplemented our own earnest testimony in behalf of things so meet for the consideration of "Our Race," with seals of sufficient dignity and authority to demand respect among Scientists, and so-called "higher critics."

As it is easier to tear down than to build; let now all such as dispute the "Chronology of the Bible" as herein vindicated, produce their own case, and

show wherein the spirit which inspired "the Record" has failed to adhere to its own set "times and seasons." But in the mean time let all such as are "wise" perceive the significance of this conclusion, to wit: that if "Joshua's Long Day," and the "Shadow upon the dial of Ahaz" are hereafter to go back into history as integral parts of the now fully vindicated record of "Our Race," then verily unto it do they also raise their voices and unite with all cycles of heaven in A MIDNIGHT CRY!

With the foregoing statement of our original position reiterated, and with the avowal that events have conspired to intensify our concern as to the imminence of the Great Changes which have been desired of good men since man's expulsion from Eden, we proceed at once to our task.

A COMMENTARY ON ISAIAH XVIII.

In view of what had been published in Study Number Two, there was a natural interest manifested among the "watchers" as the Spring tide of 1891 drew on. For in the prognostications, outlined on the Table opposite page 206 in that Study, there had been placed "a straw" to catch the prophetic wind. This straw was a mere note against March, 1891, and read "Jewish Irredentalism." What I meant by this was, that about the time indicated there might be expected a movement or the significant inception of a movement looking towards the

Return of the Jews,—a *home-going*, or at least a suggestion of some sort to that effect.

The announcement of the papers upon March 6th justified our judgment and in a most unlooked for and surprising way, for they were filled with head lines bearing upon the Memorial presented the day before to President Harrison, by William E. Blackstone of Chicago. This was nothing less than an official request that *this* country should take the *initiative* in the proposition to give the Jews a Home, and that their natural one!

The date was not only American in a special sense, but the Memorial seemed to begin the fulfilment of a most remarkable Prophecy in Isaiah.

In the first place, the Chronology was correct to the day.

On page 171, Study Number Two, it will be seen that the 37th year of the Captivity ended in the middle of 3443 A. M., *i. e.* was mathematically represented by 3443½. Now as judged correct in these Studies, "the times and seasons" of *Judah* are upon a *shortened* or lunar scale. 2520 lunar years are equal to 2445 Solar ones. Hence 3443 ½ + 2445 = 5888½ which, as *we* are 1¾ ahead of the *true* Chronology, corresponds to 1890¼ A. D. on the current scale.

The Prophecy in Isaiah to which, in the writer's opinion, this sequence of fulfilments seemed to point, is found in the XVIII. Chapter, upon which, without references, we shall now make our exegesis.

Attention, America! Send forth thy summons to the Nations and thine invitation to the kings of the earth.

"Ho! to the land shadowing with" (*eagle's*) "wings," (*the land of Manasseh, the son of Joseph, even of him who hath forgotten all his toils and all his father's house, and whose very name is a condensed commentary upon fulfilled and fulfilling prophecy the land?*) "which is beyond the rivers of Ethiopia" (*beyond the lost Atlantis, and well beyond the Pillars of Hercules*), "that sendeth ambassadors by sea, even in ships of whirling things upon the waters" (*in bibulous or water drinking ships, or ships that subsist as bulrushes do, in modern steam ships*)! "Saying, go ye swift messengers to a nation scattered and peeled" (*to a fraternal nation, even to Judah for her time hath come*)!

"Ho to a People"—(*here the Prophet repeats the summons*)—"terrible from their beginnings hitherto," (*the people of Cromwell and the Puritans, the children of the Pilgrims, the Sons of the Revolution and the War of Independence, the reunited Blues and Grays of 1861*) verily "a nation that meteth out and treadeth down," (*against whom no weapon fashioned can prosper, and yet a people*) "whose ancient land the rivers have despoiled" (*even Egypt, if ye look to Asenath who bare you*, and *to Palestine despoiled by the Euphratian flood!*)

And all ye nations round about, attend!

(*Here the summons is changed to the nations invited by America to meet in international convention upon some momentous question related to the re-establishment of Judah*).

"Oh, all ye inhabitants of the world, and dwellers of the earth, take note when that nation" (*America*) "lifteth up her ensign on the mountains" ("*of the heights of Israel*") "and when he" (*Brother Jonathan*) "bloweth a trumpet, pay attention, and give heed."

I have waited while my people suffered, but their sorrows have an end.

(*The prophet now interpolates, and casts a sweeping survey over the times of desolation, and punishment, which lead up to the period of the summons.*)

"For so the Lord said unto me, I will take my rest, and I will consider in my dwelling place like a clear heat upon herbs, and like a cloud of dew in the heat of harvest."

(*This God has done and the times of Harvest are ready, hence the prophet continues :*)—

"For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away and cut down the branches.

"They shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them."

(*This portends the Judgment that is even at the*

door, and must precede the ingathering. If we are at that time then we are nearer to the time of Jacob's trial).

The Prophecy has tarried, but the set time shall expire when the nation shadowing with wings takes issue, and initiation, in behalf of Judah.

(*For the Prophet now concludes the burden of his message as follows*) :—

"*In that time*, shall the present be brought unto the Lord of Hosts of a people scattered and peeled." (*Judah, as above.*)

"And *from* a nation terrible from their beginning hitherto, a nation that meteth out and treadeth under foot, whose land the rivers have despoiled." (*The Egypto-Josephetic Manasseh-America, as above.*)

"To the place of the name of the Lord of Hosts, the Mount of Zion!" (Palestine.) Amen.

It was in view of the foregoing considerations, corroborated upon several independent lines of Chronological and Prophetical Study, that (so soon as the straws, previously set for the purpose, began so unmistakably to indicate the direction of the wind), the writer lost no time in recalling attention to the matter, and so it came about that the first Statement made to the Press subsequent to the publication of Study Number Two was published, in the form of an Interview, by the New Haven *Register*, of Saturday, March 7th, 1891, and is given below in full, just as it appeared in the paper.

PALESTINE FOR THE JEWS.

CORRECT READING OF PROPHECY.

Prof. Totten of Yale by a Mathematical Process Foretold, in a Published Work, Important Events That Are Now Coming to Pass—Israel's Home To Be Restored.

Prof. Charles A. L. Totten of Yale University, presented some interesting facts to-day in an interview regarding the project of restoring Palestine to the Jews, which project was set forth in a memorial to President Harrison on Thursday, and which is advocated by prominent men of the leading American cities. The memorial, as explained to the President by William E. Blackstone of Chicago, is the result of a conference of Christians and Jews recently held in Chicago. The plan is to obtain in a peaceable way their old homes in Palestine for the Jews, through the medium of an International Conference, on the plea that "according to God's distribution of nations it is their home—an inalienable possession from which they were expelled by force."

Prof. Totten is the well-known military instructor at Yale and is the author of important publications on the identity of OUR RACE with the Hebrew race—meaning that we Saxons are Israel in contra distinction to the Jews, who are the Kingdom of Judah. In regard to the memorial to the President, he says:

"I cannot but regard it as the most remarkable paper that has ever been submitted to the execu

ive consideration of this or any other country. If you note its date, it was presented to the President of the United States—whom I believe to represent Manasseh's great people—on the first official day of the new Presidential Year.* It is signed by some of the leading rich and influential gentlemen of this land. It asks for an International Congress to devise means for giving Israel its rightful home. This is nothing more nor less than Jewish Irredentalism. We are a fatidical people. Those are blind who do not see it.

"Six months ago I published at autumnal equinox the Second Study of the Series of volumes which I am editing. Upon page 82 I noted that the current year, then beginning and called by the Jews the 5,651st year, was a Jehovetic one, as it could not be written in Hebrew without suggesting the incommunicable name—Jehovah. In the table, opposite page 206 of that volume and opposite the date of September, 1890, I purposely annotated the date of publication of the volume; and six months further down, opposite March of this year, I annotated 'Jewish Irredentalism.' Much additional will be found similarly annotated, referring to yet future events. The thing expected has begun to come to pass.

"Do not understand that I pretend to predict—I

* The Presidential Year commences at noon on March 4th. The year of Independence commences at noon on July 4th.

simply read the prophecies concerning Our Race, with the same careful mathematical scrutiny that led me to discover the date of Joshua's Long Day, and which led Daniel—indeed a prophet—to study by books the time when the scattering of Israel should end. Certainly the times are creeping upon Israel unawares. The while, the pulpit wastes our precious moments with useless critiques upon the doubts of exegesis."

In connection with these statements it is interesting to note in examining a copy of Prof. Totten's "Joshua's Long Day," that the work terminates with this significant warning:

A Midnight Cry.

In 1837 the Kingdom of Heaven was likened unto ten virgins, five of whom were wise and five foolish, who took their lamps and, 1844, went out to meet the bridegroom, and like them, because he tarried, lo, we fell asleep.

But it is time to wake.

Reckoning from 3466, A. M., when Daniel uttered his remarkable prayer (chapter ix.) the gloom upon the Dial is close upon its midnight mark—so dense the darkness that "it may be felt."

Sleepers, Awake!

There is barely time to trim your lamps!

The long expected Midnight Cry is breaking o the ear.

Prof. Totten believes that the prophecy as read y him is being fulfilled. His table announces a ongress, a Compact and an Edict for the coming ear.*

Prof. Totten says: "Certainly the air is full of Iessianic expectations in these stirring days, some ignified and worthy of our earnest thought, whatver may be thought of others."

Among the names attached to the memorial to ie President are the following: †

---

* The reporter is here inaccurate as the reader will perceive by nsulting the table itself (page —)

† New York—Chauncey M. Depew, J. Pierpont Morgan, William . Dodge, H. Walter Webb, Cyrus W. Field, John D. Rockefeller, ussell Sage, Mayor Grant, Charles Scribner, J. Henry Harper, eorge William Curtis, James C. Fargo, Jesse Seligman, Darwin R. ımes, Henry G. Marquand, Alexander Mackay Smith, David H. reer, W. R. Huntington, W. S. Rainsford, John W. Brown, Morın Dix, E. Walpole Warren, W. H. P. Faunce, C. H. Parkhurst, ohn R. Paxton, Robert Collyer, T. De Witt Talmadge, John Hall, oward Crosby, William M. Taylor, R. S. MacArthur, H. Pereira endes, F. de Sola Mendes, Richard S. Storrs, William S. Langrd. Boston—Governor Russell, Mayor N. Matthews, Jr., Edwin . Park, M. J. Savage, William Elliot Griffis, Joseph Cook, J. Ellen oster, Cyrus Hamlin, George M. Steele, D. L. Moody. Philadelhia—George W. Childs, Thomas Wright, A. K. McClure, James lverson, Jr., Clayton McMichael, Bishop O. W. Whitaker, Exlayor Fitier, Postmaster Field, William Pepper, provost of Uniersity of Pennsylvania. Baltimore—Cardinal Gibbons, Felix Agus, James R. Brewer, Edward Raine. Washington—Frank Haton, Speaker Reed, Robert R. Hitt, R. Q. Mills, William S. Holıan, William McKinley. Chicago—Chief Justice Fuller, J. Medill, . W. Nixon, Mayor Dewitt C. Cregier and Bishop W.E. McLaren.

The foregoing interview was quoted to some extent in various quarters, but the true import of the Chronological and Prophetic features involved in a proper understanding of the whole case naturally escaped the attention of all but the closest "watchers." In the mean time Study Number Three was soon to be issued, and my own investigations continued upon each of the multifarious lines involved.

It had already been pointed out in Study Number Two that the year 5651 A. M. upon the Current Jewish Scale possessed a special significance not to be overlooked by such as had Philosophy enough to know that coincidence is but the expression of one of the most subtle, and on that very account one of the highest, Laws of Nature. The number (5651) constantly occupied my mind, and the feast of the Jewish Sacred New Year which was to mark its new beginning drew on apace.

At last on Thursday, April 9th, 1891, I was struck with the significance of the Jehovetic (H V H J = 5. 6. 5. 10. suggested by H. V. H. A. = 5. 6. 5. 1 character of the date then actually reached upon the Jewish Calendar, and at the same time made a Chronological discovery at which I had been groping for many months. At that date was finishing the final proof-reading of Study Number Three, Our Race Series, and drew up a summary of the discovery for its final editorial. I gave the matter in the form of a letter, however, to th

New Haven *Register* at once, so as to secure the date and make the double matter more significant. The letter appeared that evening and is as follows.

AN OMINOUS EXEGESIS.

To-day.
1st of Nisan, 5651 A. M.
Sacred (Jewish) New Year day.

To the Editor of the Register:

I submit the following *ominous* exegesis or *chronological sermon*, upon a text which has deeply concerned all former generations of Christians:

THE TEXT.

"Now *when* these things *begin* to come to pass *then* look up, and lift up your heads; for your redemption draweth nigh.

"Verily I say unto you, *that generation* shall not pass away till *all* be fulfilled."—*Luke* xxi. 28, 32.

A generation is "three score years and ten," or 70 years; 57 generations are 3,990 years.

Hence the 58th generation began in - 3991 A. M.

N. B.—When this 58th generation was 17 years gone, the Saviour, a lad of 12, was presented in the Temple.

Now consult Matthew xx. 1–16—The hours are supposed to be "one hundred and fifty and three" years each plus a small fraction.

Brought forward - -	3991 A. M.
12x153 + = - - +	1836½ + etc. years
	5827½ + etc. A. M.
Add 1 generation (i. e., the one referred to in our text as "THAT generation") - =	70 years
	5897½ + etc. A. M.

This corresponds to our March, 1899, A. D.

Who can doubt that THE generation referred to as "THAT generation" is THIS GENERATION? If so, it has but eight years more to run, and the year ahead of us [from this day, April 9th, 1891, A. D., which is the first day of the new sacred (Jewish) year, 5651, A. M.] is a year of the Lord, a day of Grace, a year of prayer! At its termination, Tuesday, March 29th, 1892, A. D., the final week of Anti-Christ begins; its final three and one-half years constitute the period of "Jacob's Trouble!" and during its final three literal days the two witnesses will lie dead in the streets of Babylon! "Whoso is wise will ponder these things." When human calculations fail, they do so because of our inability to catch in the net of our understanding the smaller fish which pass through the meshes of the mind. If we are able to catch the "hundred and fifty and three" Great Fishes (John xxi. 1–11)

he draught is surely ominous enough to make us eel the nearness of One whose advent we expect, ilthough, like the Apostles, we may not dare to ask iim, "Who art Thou?" (John xxi. 12). It is con:erning these things that we conjure Our Race to hink, for never in the history of man stood Adam's osterity upon so ominous a threshold!

C. A. L. TOTTEN.

This communication was more or less quoted all over the country, more often misquoted and generilly misunderstood. For instance, the *Palladium* of New Haven, the next morning, commented editoriilly upon the matter in an undignified and face:ious strain and suggested that I should have interolated a few "legislative days" in order to round off the century.

In reply to this evident misconception of what I was advocating, and in condemnation of facetiæ in such matters, the following was thereupon sent to and published by the *Palladium*.

PROFESSOR TOTTEN'S IDEA.

THE AGE, NOT THE WORLD, APPROACHING AN END—(EVERYBODY GET READY.)*

Editor of the Palladium:

In your issue of April 10 you misunderstand my so-called "manifesto," and I trust that at least you give me credit for "speaking forth the words of truth and soberness" as at least I understand them. As to the "end of the world" and the "end of this age" I cannot but believe that all sound minds are agreed; they have very different significations. I by no means regard the "crash of matter," as imminent, yet without fear I do declare my faith in the rapidily approaching Advent of One under whom a new order of things will rectify all human affairs.

So far as I have studied Biblical matters I feel myself in touch with the deeper students in this explanation, nor have my chronological labors yet been impugned by any one over his own signature, and with stated reasons and demonstrations!

Finally, as to the interpolation of a few "legislative days" in order to round a century, may I ask

* It is presumed that the reader is aware that an author is not responsible for the fantastic headings with which modern Journalism is pleased to introduce such subjects as are admitted to its columns. My own headings are rarely accepted, but I am content to accept those that such as are skilled in the art regard as *apropos*.

if such an editorial request might not, with equal wisdom, have been made at the birth, or first advent, of this same Ruler? and with equal force? By no system of chronology, nor by any historical scheme with which I am conversant, is the original Christmas day assigned to such an even "round up" of the centuries. Your authorized version will settle that point beyond cavil, and if the first Advent was at such an odd date as 3996, I see nothing odd —*per se*—in expecting the second one at an equally odd year in the now current decade. I make no predictions as to an "hour or day," whereof no one knows aught, nor do I presume to predict even the specific year of the advent. I only read chronology, to the best of my ability, as I would read any other mathematical problem; "I believe the prophets," as I take it all who call themselves Christians do; and am satisfied that any honest and earnest human being can "determine by books" the times and seasons, if he goes to work thereat in the right spirit. At any rate he can determine spring from winter. Were I absolutely alone in this momentous investigation "perhaps" there might be some justice in ignoring my calculations, but as I am not, and my own work merely verifies and endorses that of such men as Rev. Dr. Todd, Rev. Joseph Tyso, Rev. R. Govett, Bickersteth, and others too numerous to mention, my only concern is that it will be disregarded, because misunderstood, as of no import, until it is too late! Had I ten thousand

pens, not one of them should be idle at a time like this! And I certainly do not care a snap for adverse criticism.

CHARLES A. L. TOTTEN.

NEW HAVEN, April 10, 1891.

To set the matter still more clearly, at least before the local community, the following letter was also sent to and published by the New Haven *Journal and Courier* upon Wednesday, April 15th, 1891.

A WONDERFUL YEAR.

To the Editor of the Journal and Courier:

Æsop was a wise man in his own generation, and there have been those who stated that the Bible, Æsop and Shakespeare were our three most valuable heirlooms. So far as I understand the first of this trinity of books, the Advent is its one sole theme. There would have been no need of a Bible had it not been for Adam's errors in Eden. From his expulsion thence, until the first Advent, in 3996 A. M., the hope and expectation of a Messiah was "the desire of all nations," and from his ascension, in 4029 A. D., his return or descension,—"in like manner"—has been the main tenet of true Christianity!

I have no sympathy with any other sort of allegiance than that which is a consistent service in whatever ranks one enlists; and am free to say that I could

not call myself a "Christian" and sit with patience under the shadow of a pulpit where, from one year's end to that of another, no mention was ever made of this momentous event (declared by its Principal as always imminent!). As to the past failures of undigested calculations I can only point out that they were certainly honest, and evinced a belief in "Moses and the prophets." The present sentiment of the world upon advent matters reminds me of Æsop's fable of the cry raised as to the "Wolf!" It failed, and failed, and failed, and at last the people paid no further heed to it. It was then, as you remember, that the wolf actually came! Surely we can learn a little common sense from this quaint old Grecian, and take due precaution whenever the well meaning calculators announce a closer result than former generations have been able to set forth. I am confident that the age of approximations is behind us!

Finally, I grant you that these "midnight cries" are unwelcome, and also presume that they bring a due share of "the glance-askance" upon one who does not hesitate to raise them when he feels it to be his duty so to do. As for the undersigned, he is conscious that he still retains the full possession of his own senses, and is not concerned as to the opinions of those who in their own hearts must know that they are not acting, in these stubborn premises, as if they were really "wise." The day will come, and that, alas! right speedily, when the issue will

be demonstrated, and it will be no satisfaction to me for one to say "I told you so."

In the meantime let me close with Shakespeare's apropos remark: "God give them wisdom that have it; and those that are fools, let them use their talents." The world will not end in spring, but it is welcome news to hear that new ages will commence with buds now bursting. But woe to those who make light of a year—this current one—whose entire harmony with predicted times and seasons satisfies every one of the ancient prophecies, and is constituted by them a final "Year of Grace!"

C. A. L. TOTTEN.

By this time the general press had become interested, and my Clippers, (for I held the pulse of Public Opinion in these days for a purpose,) flooded me with extracts, and comments taken from newspapers far and wide. It did not require many clippings to convince me that in its passage from press to press beneath the impress of editorial censorship, my actual statements became warped the farther they receded from the quiet elms beneath which they had taken form. It is one thing to write a letter to a local paper, it is quite another to be understood in the Metropolitan journals that essay to mould public opinion. As to the religious press I have little to say, for it said little—such is its usual temperment! The few religious papers that in these days deigned to consider Advent matters at all, even in a

ıatient spirit, were only those genuine ones that .re published in the byways and hedges, and there-ore reach the guests for whom the feast of Kings s still in preparation! To them I owe my grati-ude for taking up this Midnight Cry, and swelling t according to their sphere; and after all to the ;ecular press does the cause I advocate owe more .han unto all the rest.

But none the less, as the days were multiplied, it ;oon became painfully apparent that the subject ;imply gained in confusion as it spread. I there-'ore prepared a broader and more careful article and ɔn its completion telegraphed to Messrs. Arkell and Harrison somewhat as follows:

"Have been generally misquoted and misunder-stood in my recent announcements—I have an article of about 2520 words. Have you space for it?"

Had such a telegram been sent to every so-called standard Religious journal in the land it was my well warranted opinion that it would have begotten no reply at all; I was pretty well convinced of this fact from the reception and reviews with which they had greeted the several Studies of the "Our Race Series," already out, and as time was too val-uable, and their constituency after all far too lim-ited, I chose a journal that I knew to be liberal, and certainly fearless.

I was not mistaken or disappointed; An immedi-ate reply offered me the editorial columns in the next issue, so I sent at once the following article,—

a re-dress and enlargement of those that have gone before and one better calculated for the wider circulation it would command. It appeared in *Frank Leslie's Illustrated Newspaper* for May 9th, 1891.

A STARTLING PROPHECY—THE LAST YEAR OF GRACE.

On April 9th I made and published a calculation which has been so generally misunderstood, and upon which my conclusions have been so universally misquoted, that I take the liberty of sending you the whole matter over my own signature, as the only safe way to send truth after error, so that by fleeter wings, perchance, it may overtake the unauthorized reports now floating in the press.

I am a Christian, and am orthodox upon the Apostolic basis. I have studied the Bible with searching scrutiny. Before the bar of whatever mathematical and logical ability I have, I have weighed, measured, and numbered much of its historico-prophetical chronology, and find it to be without possible flaw. It is a perfect and stupendous system, a consecutive one, and its evolution cannot but have been supernatural.

Of course there are things therein deeper than al human understanding—before them I stand witl bowed, uncovered head; but there are others in tended to be searched out, and some of them I hav sought and found. I have as yet made no "predic

on" as to the "hour," "day," or "year" of the aviour's approaching advent. I have simply stated hat the whole system of Biblical chronology unites n pronouncing it "impending," and that *it must occur before* 1899¼.* Without specifying any dates, I vill state further that it will almost inevitably be *"nearer" to this end* of the eight intervening years, han to that which is its ultimate bourne.

The year 1899¼ (March) is the "end of the age" nd the beginning of the Millennium," *i. e.*, of the eventh or Sabbatic thousand years. To the ordinary intellect this means the "end of the world," nd, in effect, it will be literally that—by which I nean the end of man's haphazard, irresponsible nethods and systems. The "iron crown" will be nocked off of mortal brows, and with an "iron od" immortal hands will thenceforth direct such uman affairs as shall survive the crisis. If this is ot plain, God help the English understanding.

We are told that the Millennium will last "a housand years." It will be time enough to analyze hat term when it shall have well begun. In the nean time, as we are upon the hither side of its commencement, let us re-examine my calculation:

---

* This of course subject to the conditions set forth upon page — to – of this Study and copied from Study No. Two, published as far back as Sept. Equinox of 1890. It will be clear to the reader that n author cannot hedge himself by constantly repeating all that his position rests upon—every time he finds it necessary to discuss collateral matters. If I am misunderstood—I am misunderstood—I must submit to the errancy of Human understanding.

Upon the first day of Nisan, or *sacred* (Jewish) New Year's Day (April 9th, 5651 A.M.) I sent the following letter to the editor of the New Haven *Register:*

"Sir:—I submit the following *ominous* exegesis, or *chronological sermon*, upon a text which has deeply concerned all former generations of Christians:

"THE TEXT.

"'Now *when* these things *begin* to come to pass, *then* look up, and lift up your heads; for your redemption draweth nigh.

"'Verily I say unto you, *that generation* shall not pass away till *all* be fulfilled.'—Luke xxi. 28, 32.

"[This is the correct translation, and the interpolated parable of the fig-tree (verses 29-31) was vouchsafed to enable us, when that time should arrive, to determine 'spring' from 'winter.' History has no parallel to the generation upon whose final decade we have now entered, nor have the centuries a duplicate to ours, now so near its wane.]

"A generation is 'three score years and ten,' or seventy years; fifty-seven generations are 3,990 years

"Hence the fifty-eighth generation began in.......3991 A.M.

"N. B.—When this fifty-eighth generation was seventeen years gone, the Saviour, a lad of twelve, was presented in the temple—and let it be noted well that when this present eighty-fifth generation shall have been similarly seventeen years gone the end will have been recorded as a finished fact! These figures, Mr. Editor, are ominously dreadful, and there is no escape from them except a reckless mood of ridicule.

"Now consult Matthew xx. 1-16—The hours are supposed to be 'one hundred and fifty and three years each, plus a small fraction.

Brought forward....................................3991 A. M.

"12 times 153 + years (added) is.............1836½ + years

"And brings us to.......... ....5827½ + A. M.
"This was the *end* of the twelfth hour.'
"Add one generation (*i. e.*, the one referred to in our text as 'THAT generation')......+ 70 years

"This brings us to..........................5897½ + A. M.
"Which corresponds to our March, 1899 A. D.

"Who can doubt that THE generation referred to as 'THAT generation' is THIS GENERATION? If so, it has but eight years more to run, and the year ahead of us [from this day April 9th, 1891 A. D., which is the first day of the new sacred (Jewish) year, 5651 A. M.] is a year of the Lord, a day of grace a year of prayer! I mean this *literally*, for it cannot be written in Hebrew without suggesting the incommunicable name J(e)H(o)V(a)H! At its termination Tuesday, March 29th, 1892 A. D., the final week of anti-Christ begins; its final three and one-half years constitute the period of 'Jacob's Trouble!' and during its final three and one-half literal days the two witnesses will lie dead in the streets of Babylon! "Whoso is wise will ponder these things!' When human calculations fail, they do so because of our inability to catch in the net of our understanding the smaller fish which pass through the meshes of the mind. If we are able to catch the 'hundred and fifty and three' great fishes (John xxi. 1-11) the draught is surely ominous enough to make us feel the nearness of One whose advent we expect, although like the Apostles, we may not dare to ask him, 'Who art Thou?' (John xxi. 12.) It is concerning these things that we conjure our race to think, for never in the history of man stood Adam's posterity upon so ominous a threshold."

Thus far my brief and original announcement. As to the number "an hundred and fifty and three," all that I can state is that around it the chronology of the Scripture clusters, but beyond this statement it is impossible for me to go, unless I monopolize all the space in your paper; for I will not discuss such matters except exhaustively.

But it strikes me that a further elucidation of the "ominous exegesis" will be *apropos*, and will perhaps assist my fellows to appreciate just where we all stand. Those may doubt Noah who wish, but I believe him, or I would logically reject Christ, who guarantees the account by referring to it, as well as to Jonah. It is my conviction that if Noah stood among us to-day he would preach with far more anxiety than when a mere death by water threatened to sweep off the race of Adam, and it is with a modicum of this very spirit of concern that I am endeavoring to be heard in the best of modern pulpits —to wit: the press; for the churches are well-nigh deserted, as we all well know. And so long as they preach what they do I am glad of it—so long, per saving clause, as we, sons of English ancestors, who were the sons of grander ones, have the Bible in our houses, and in most of our schools!

Let me then refer your readers once more to the parable of the householder (Matt. xx. 1–16), and continue my illustration, for I have some hard historic facts wherewith to bear the "exegesis" out. If we read this momentous parable in the light o

history, as elucidated by the now determined length of the several "hours" (153 + etc. years), the whole matter becomes as clear as noonday to such as "having eyes" use them to "see."

For instance, "the householder" goes out "early in the morning," *i. e.*, the Saviour was born in 3996 A. M. (*i. e.*, in the 6×666 year of the world). At the age of twelve, or in the year 4008 A.M., he was presented, as the manner was, in the temple. At this moment 17-153ds of the "hour" were over, *i. e.*, 1-9th. This, on a scale of 60 minutes, was at the 6.66 minute (!) of the first "hour." At the age of thirty, or in 4026 A. M., he was baptized, and soon after commenced his ministry, which terminated at the crucifixion in 4029½. The first "quarter" of this first "hour" (about 38.25 years) was then indicated by the dial.

During the remainder of the "hour" the Canon of the New Testament was written, and the gospel was preached by the "laborers," whom the Master himself had commissioned. Note particularly, too, that they were sent to the "Lost Sheep of the House of Israel," that they went to sections of the earth where seven of the ten tribes then were, and that Paul converted the royal family of Britain, and that he and the British Heir Apparent, whom he made a bishop while both were prisoners in Rome, carried the gospel to the "Islands of the West." [This can be demonstrated if doubted.]

The Saviour passes over the next two hours, but

notes that the "householder" went out again "*about* the third hour," 3 × 153 = 459. + etc. years. Hence, as the count commences in 3991, we are brought to 4450 A. M., at which very instant Rome officially told the Britons to take care of their own affairs, and by two separate edicts absolved them from even their quondam allegiance. [I can give facts if they are wanted.]

Now it was at this very time that the Saxons came over to England. It was the age of Ulphilas, the bishop of the Gothei, who translated the Bible and sowed the good wheat among them. During this fourth hour, *i. e.*, from three o'clock, as it were, onward, for 153 years, *i. e.*, until 4603 A. M., the "laborers" swarmed into Israel's vineyard, and ere it ended the Saxons and Goths were converted!

Skip the next two hours (no wonder the Saviour did so!) and arrive we at about the sixth hour. (Take out your modern watch, my friend, and illustrate it for yourself!) The year was 4909 A. M., and the hour extends to 5062 A. M. It was at *about* this sixth "hour," sharp, that Alfred the Great translated the Bible into our own tongue, and placed it on our altars. It has been chained there, Mr. Editor, in former times, and for good and sufficient reasons.

During the whole of this hour the active vineyard work was the conversion of the Norsemen, and at its end they swarmed over into England, under William the Conqueror, and rounded the completeness of Our Race, ravening like Naamans, the sons

of Benjamin, in the morning, and dividing the spoil in the Doomsday Book, at eventide.

Pass we now onward with the parable (for the Saviour skips these dismal middle ages) to the eventful Ninth hour, 5368 A. M., the age of John Wickliffe and his new translation of the Bible, the age of John Knox, of John Huss, and of Jerome of Prague,—the dawn of the English Reformation!

Were there no laborers in the vineyard of Our Race in this eventful hour? The whole of it was pregnant with events, patent ones and fitting to the parable, and our ancestors used their pruning-hooks much better than their children do! At the close of this notable division of the dial (5521 A. M.), Luther, book in hand, was at Worms! It was the time of Tyndall and Melanchthon and Calvin.

The Tenth hour passes (well skipped, for in those days Israel was somewhat "backsliding" as of yore), merging soon into the stirring "Eleventh," which commenced with 5673 A. M., at "*about*" which we have "King James's Bible" (1607–11 A. D.), and throughout the whole of this "hour" there were honest "laborers" at work, as "Puritan" and "Pilgrim" history doth unimpeachably attest.

These are stubborn factors, and it is a more stubborn one that the "Twelfth hour" struck in 1828 A. D. Since then it has been "eventide." The laborers have been paid, and a far more startling parable concerns "this" generation (seventy years) of the end—whatever that may mean, and I believe it

means the Second Advent, with whatever that implies. It is the parable of the "wise and foolish virgins," and we have all with one consent been asleep since 1844, when Miller's preaching culminated, and since when, forsooth, we "fell" so—"because the bridegroom tarried."

Once more I assert, with deep concern and fully conscious of every responsibility involved, that there are but eight years left to "that" i. e., "*to this generation*"; *and that this very year* (*April* 9*th*, 1891, *to March* 29*th*, 1892) *is the final one of* "*grace,*" *of prayer and of repentance; for the seven that follow it will be hurrying ones, and will be loaded with the besom of Jehovah's* "*judgments.*"*

I do not base this upon the reading of one parable, or two, but all, and there is not a solitary "time prophecy" in the whole Bible, concerned with the "end" of this halting, faithless "dispensation" that does not bear me out. I can prove this, sir, if you wish it, in a series of chronological sermons as terse as the one lately printed on the first day of this current Jewish lunar year (April 9th, 1891)—and they shall be so plain that the running men need not err therein.

---

* *i. e.* They will be filled with *facts* which preclude the possibility of "faith" as such! You will see them, my friend, when the quaking begins! When men already trimming their lamps begin to perceive their lamps are going out—do you not see already the lamps going out all about you in the denominational controversies of the Christian world? If not then you are *blind!*

I know whereof I speak when I say that the sys-
m of chronology upon which all of my own calcu-
tions brace and verify each other is correct, and,
ıally, I submit to you, and to your hard-headed,
ımmon-sense English readers, this significant prop-
ıition, to wit :

There can be but one accurate sequence of years;
›on it the cycles of the heavenly bodies must fall
to place without lapse or clashing, because it is
om these very cycles that chronology is and must
evolved! Now, if God Almighty did speak by the
ophets, it is preposterous to suppose that He went
ıt of His way to speak in "approximations," and
after the manner of men."

No; that sort of a premise is insulting even to
ortal common sense! A fool would not waste
s idleness in discussing it! If God has spoken, as
the "times and seasons," He must have used
curate expessions, and He must have had accurate
cles in mind. And further, I submit that, if these
ings are so, it is hopeless to understand them un
ss we put every recorded "jot and tittle" into the
juation.

It was by doing this that I was enabled to verify
ıe fact of Joshua's Long Day, and the "ten de-
ees" or forty minutes added to the cycles in the
me of Hezekiah. Now it was just at this point,
ıd by means of this very double day [which splits
ılar time (2,555¼ years) from Adam *to* it; and
ınar time (3,437 years) *from* it to the date of this

writing; making in all 5,992 years, or eight short of 6,000] that I succeeded in getting *on to* the true system! I believe I am there "with both heels," and I use the "slang" to fix the fact in modern ears! Now such a system is *ipso facto* the very "skeleton of history," its vertebral column, and to it, as before stated, all the prophecies agree, with one consent! If I am right, sir, the claims I make are like reading in an "open book," and would it not be dastardly to read it to myself?

Finally, it must be manifest that I cannot set forth the principles of this one and only true system of chronology in a newspaper article; but as I am already "on record" in a volume which does so, and as this late calculation is merely a single new ray focusing upon the identical dates therein set forth, I maintain that the latter cannot be shaken without shaking both, and that the former cannot be moved without disturbing the whole system of astronomical motion.

During the six months which have elapsed since I published this scheme in the volume entitled "Joshua's Long Day and the Dial of Ahaz, a Scientific Vindication and a Midnight Cry," no one has come forward over his own signature and invalidated a single element in that calculation, and it has been patent to the thousands who have already followed the discussion, book in hand, that it cannot be invalidated without mathematical suicide. It is merely a rigid reversing of the "times and seasons"

corded in our modern almanacs,—they stand or fall gether! I am no "prophet," sir; I am simply a ɪrd worker. My *forte*, if anything, is that of an ıterpreter." I thank God, gladly, for the light I ıve received and that I can, before the event, warn ch as have wisdom enough to come in at the und of the seven nearing "thunders"! (*Revelations*)

As your readers well know—for I am on record your columns—I look upon this matter in its cular aspect as a "professional" one *i. e.*, a military ıe pure and simple. Around it in the "weeks of ars" ahead of us the "Eastern Question" will be lved, as set forth in your Easter-tide issue of April 90; and around it the equally "momentous West- n Question" of Europe will also be straightened ıt. There is work ahead of us and Saxon swords will ıve not a little to say in the human phases of the ming time of "Jacob's Trouble"!

C. A. L. Totten.

Yale University,
New Haven, *April* 17*th*, 1891.

In the next week's issue of this same paper there ppeared a brief sketch of my life, the main facts of hich are correct, and the bulk of which was sub- itted to me before publication. It is perhaps a ecessary evil, or mayhap a guarantee of genuineness, ıat whenever from any cause one becomes promi-

nent for good or bad in these our days the public demands the record of his life. At any rate I was nothing loath that in the present instance they should be satisfied that my record for work in other lines was sufficient to estop certain statements which were already going the rounds, and gave out the impression that I was and could be but a "crank" and only in search of a sensational reputation. The article was asked for by the Publishers, much of it could have been gotten from several Biographical Encyclopedias without reference to me, and as they sought the facts, and face, I assisted the compiler to the best of my ability and recollection.

Hence the following quotations from *Frank Leslie's Illustrated Newspaper* for May 16th, 1891.

A STARTLING PREDICTION.

The prediction of Lieutenant Totten, of Yale University, in reference to the approach of the Millennium, has attracted such general attention that we have asked him to write for this paper a series of four articles further elucidating his views, and formulating the evidence upon which he bases his remarkable prophecy.

He is now engaged upon a preparation of these articles, and we hope to be able to print the first one in the course of a fortnight. We invite the attention of thoughtful men, and especially of clergymen, to Professor Totten's calculations. He

serts that they are based upon years of careful
iblical research, supported by astronomical ob-
rvations, and he challenges the closest scrutiny
his reckonings and his theory.

The series which he will write unfolds his entire
illennial scheme, and embraces four articles,
aded respectively as follows: "Why I Believe
e Millennium Will Come"; "How I Know it
'ill Come"; "When I Believe It Will Come";
What It Will be Like When It Comes."

A SEARCHER OF MYSTERIES—PROFESSOR TOTTEN OF YALE.

In this issue is printed a portrait* of Professor
otten of Yale University, and in a few weeks this
iper will publish a series of four startling articles
om his pen upon the "Millennium," which he
edicts will appear in the early part of 1899. In
ie mean time many have busied themselves to find
it something about this author, who has lately
rung into such world-wide notoriety on account
his remarkable Biblical calculations and pro-
hetic solutions.

I doubt not, however, that most of your readers
e already somewhat familiar with Professor Tot-
n's peculiar views, since his article last spring,
An Easter Query on the Eastern Question" (see
rank Leslie's Illustrated Newspaper for April

*See Frontispiece.

12th, 1890), attracted a decidedly wide comment, and the review of his work upon "The Origin and Destiny of Our Race," which the Rev. Dr. Ross furnished for this paper of December 12th, 1890, has caused an equally wide and varied correspondence. Mr. Totten's full Christian name is so long as to have secured for him the nickname of "Alphabet" at West Point—Charles *Adiel* Lewis—where he stood among the honor men for three years and finally graduated sixth in his class. He was born in New London, Conn., on February 4th, 1851, and is now in his forty-first year. His father was General James Totten, the one who fought with General Sigel, and who was Canby's chief of artillery at Mobile.

At the age of twelve young Totten entered the Episcopal Academy at Cheshire, Conn., and was graduated in 1867 at the age of sixteen. He then entered the junior class of Trinity College, Hartford, Conn., as a "university student," and while there became a member of the Epsilon Chapter of the Delta Psi Fraternity. Indeed, so strong was the ruling motive of his life already developed—the desire to get at the root of all that savored of the mysterious—that his chief idea in going to college was to find out the secrets of some representative American fraternity—and particularly of this one, which had already developed an Olcott of occult Indian fame.

After spending two years at Trinity during

ıich he showed a marked ability in mathematics, : left Hartford to enter West Point in 1869. ·om the latter institution he was graduated with e class of '73, was recommended for the Ordnance, ıt was assigned as a Lieutenant to the Fourth Artil- ·y, which is his present regiment. Mr. Totten is Welsh extraction upon his mother's side (Miss ılia H. Thatcher, of New London, Conn.), and yrone Irish pedigree upon his father's side. He a baptized member of the Episcopal Church, to which he was confirmed at the early age of irteen, by Bishop Williams, now the Primate of merica.

But in spite of early churching he became more less touched with the spirit of the age and be- .n to investigate matters for himself, so soon as he alized their practical import. The result was that ıile at West Point he became very liberal in his eas, and almost an avowed follower of Büchner ıd the German school. As the orator of the class 1873 he delivered their "Fourth of July Ora- ›n," which was noticeably materialistic in its ten- ·ncies and conclusions, and exerted no little fluence upon the Corps, and particularly upon his llow classmates, who caused the speech to be ·inted for preservation. In the mean time General pton, the "commandant," sent for the young .det and induced him to reconsider the premises of üchner, in order to be certain of his bearings be- ·re confirming himself and others in so hopeless

a philosophy. The result was a fair and candid review of the situation and a logical condemnation of the mere negations of materialism. This was final.

Going now to the very opposite extreme, he devoted himself particularly to the philosophy of Swedenborg. His investigations were soon sufficiently positive to satisfy him that materialism was untenable, and so before leaving the Academy he receded altogether from his rationalistic views, and lost no opportunity of making his position public. His very first step upon leaving West Point was to seek further light. He therefore joined the Masons and still remains an enthusiastic and well-posted master in the craft, although he immediately took a demit from his New London Lodge (Union, 31), and has since then pursued his studies upon independent and rather transcendental lines. These studies, as is apparent from his writings, have ranged over cabalism, the purer forms of astrology (such as studied by Kepler, Bacon, Newton, and Berkeley) and arithmography, and, in fact, over a little of everything partaking of the occult and mysterious—but always with the view of getting at the fundamental facts, and dropping each topic so soon as he had formulated, at least to his own satisfaction, a *prècis* of its principles. According to some of his fellows he has been denominated a "rolling stone," but his own way of putting it is that he didn't want any "moss."

After serving a year with his regiment, Lieuten-
nt Totten went to the artillery school at Fortress
[illegible]onroe for a year. He did not finish this course,
ut after distinguishing himself by several inven-
ons and two essays, one of which was read by
roxy at the graduation exercises of his class, he
ft to take the Professorship of Military Science at
e Massachusetts Agricultural College. While
Amherst he became an ardent believer in Profes-
r Smyth's pyramidal theories, and in 1885 pub-
shed the results of his studies in the form of a
hallenge to President Barnard, of Columbia College.
This volume, entitled, "An Important Question
Metrology," received wide attention and has in
ality never been answered. It abounds in what
ay be termed the mysteries of metrology in all
its branches, defined by him as the "science of
easure, number, and weight," and carries the pre-
ises of the Astronomer Royal of Scotland to their
gitimate conclusion. As may be presumed, the
eutenant is a firm opponent of the French metric
stem; in fact, it was he who originated the letter
President Arthur objecting to Barnard's presi-
ency of the Geographical Convention upon the
Vorld's Standard Meridian.

Whether it was due to this letter or not, President
arnard resigned his appointment and Admiral C. P.
. Rogers was appointed in his place. This appoint-
ent seemed to be perfectly agreeable to the anti-
etric people, and when the French delegates

offered to accept Greenwich meridian if we in return would accept the metric system, the admiral pronounced the matter foreign to the objects of the convention, to the results of which the French, of course, dissented. It was at Lieutenant Totten's instance that Secretary Folger struck off the "Centennial" seal medal of the United States, recognizing the pyramidal reverse to our national heraldry, and since then he has written a volume, yet to be published, upon the mystics of the history and heraldry of this seal. In the mean time, as the author of "Strategos," the American game of war, or *Kriegssipiel*, he won a wide reputation in his own profession, and obtained the personal indorsement of Ramsey, then Secretary of War, as well as no little foreign honor, Von Moltke, Wolseley, Bollinger (superintendent of the Swiss Military Academy), and others recognizing the value and worth of his system.

As an inventor Mr. Totten has about a dozen patents, most of them covering professional topics (powder, sights, signal devices, etc.), and also running into such practical matters as standard scales, weights and measures, double postal-card, etc. Besides these he has several applications now pending in the office, one of which a general reconnaissance instrument, another, a mechanical battle telemeter and yet another, an automatic electric position-finder (for harbor defense), bid fair to be heard from at no distant date. The fact is, he has far more to show

s the result of military work than of the studies
which have once more brought him into prominence.
While serving with his regiment in the West he
ivented a system of targets for small-arm practice,
which led to wide experiment in the Department
f the Pacific, and seems to have had at least a
itent influence in causing the official army mod-
ication of the old Creedmoor targets. At this
ame time he collated, by direction of the present
djutant-general, then McDowell's assistant, a code
f "Athletic Rules" which has just been revised by
im at the instance of the War Department, and is
bout to be printed for more general army circula-
on. *

Lieutenant Totten was twice detailed for National
uard duty as inspector and instructor at Niantic,
onn., and his labors won official recognition in
rders upon each occasion. In connection with this
etail he compiled a concise working "Manual of
uard Duty," which is still in the hands of the C.
. G. Just before his detail to Yale he invented
ne Tex-Maine target system for heavy artillery,
nd in the light battery of his regiment was busily
ngaged upon military inventions, two of which are
t this time before the "Board of War." He accom-
anied the Estey Guard of Vermont to the Cen-
ennial in 1876, and last winter wón high and official

* The "Laws of Athletics, Football and the Art of War." Page
2. Study No. 2.

compliment from the late Major Kinney for the thorough way in which his instruction improved the drill and discipline of the Governor's Foot Guard at Hartford. His "Military Lectures" before the seniors of the Sheffield Scientific School of Yale have been widely published, and have elicited deep interest from various quarters, both on account of their vigorous independence of thought and the novelty with which he has presented the "American Military Problem." *

So much for some of the practical work of an indefatigable student—for I might go on at length and note that he was the war correspondent of the San-Francisco *Chronicle* in the Chihuahua campaign, that he has been a well-known contributor of scientific articles to several magazines, and is the author of a number of special works, all of which are pronounced by reviewers as unique, thorough, and standard.†

In consideration of some of these scholarly attainments Mr. Totten has received the honorary degree of M. A. from Trinity, his quondam alma mater, and has been made a recipient of many more quiet testimonials. To the public at large, however,

---

* The Course for 1890 was published in the *New Haven Register*, Jan., Feb., and March, and that of 1891 appeared verbatim and weekly on Mondays in the *New York Mail and Express*, Oct., Nov., and Dec.

† See Appleton's and other Biographical Encyclopædia under Totten, C. A. L.

ie is probably best known on account of his per-
istent religious studies. His calculation of the
exact date of the conjunction which fixed Joshua's
Long Day, and of the circumstances surrounding
he dial incident recorded in Hezekiah's time, have
rought his name before the whole world, and his
letermined publications upon the chronology, his-
ory, and genealogy of the Anglo-Saxon race have
lready begotten a rapidly growing appreciation for
he quarterly devoted to the spread of these views,
nd of which he is the editor and author.

In view of all these circumstances it is absolutely
idiculous to pronounce this man a mere crank, or
o condemn his latest "End of the Age" calcula-
ions as purely visionary. We are therefore con-
ident that a wide constituency will welcome our
ntention to "give him a chance" to be fairly heard
ipon a topic which, if his views are sound, is certain
o produce a profound interest and no little concern.

Lieutenant Totten is of slight build, and weighs
bout one hundred and thirty pounds; is energetic
nd active, and he says that he can get into his old
adet suit as easily as when he doffed it. Though
young man he is already decidedly gray, and con-
umes as much tobacco as he does of midnight oil.

He has been twice married, his first wife having
een the daughter of Captain Lewis Smith, of the
Third Artillery. By her he had three children, two
of whom have resided with their grandparents in
Washington since their mother's death, and one of

whom (named Tea Tephi, after the Heroine of the Anglo-Israelitish history upon which he is so ardent a writer) has already joined her mother. The maiden name of his present wife, who is an earnest assistant in all of his labors, was Miss Mary Bunker, of Garden City, L. I., the daughter of Matthew Bunker, secretary of the Union Ferry Company, Brooklyn. By this second marriage he has a daughter, Muriel Gurdon, named from one of his maternal ancestors, a daughter of Governor Saltonstall. As far as ancestry is concerned he is an out-and-out "Yankee," and is related to oldest families in Connecticut; while he avows himself proudest of his descent from Elder Brewster, upon whose chest, in the cabin of the *Mayflower*, that famous compact was signed whereby, as Bancroft says, "humanity recovered its rights."

In his belief Professor Totten is a self-convinced and avowed Christian. His studies have vindicated the Word of God as it is written, *i. e.*, he accepts the Bible literally, and is a bitter opponent of the "higher criticism" and of every phase of modern dogmatism. While still an Episcopalian, he generally attends the Second Advent Church in preference to any other in New Haven, and has lectured and spoken there several times upon Advent topics. He is as confirmed an advocate of Moses and the Prophets as he is of Christ and the Apostles, and says that repentance, baptism, the Eucharist, a belief in all the articles of the Apostles' Creed, and a prac-

ical use of the Lord's Prayer cover all the essentials o salvation. He is convinced that these cannot be ccepted and believed without resulting in "work"; ut "*faith*" he believes, is the fundamental princi-le of Christianity. He believes fully in the Divin-y of Jesus Christ; in His death as the blood atone-ient for man's original sin, whatever it was: and in he literal bodily resurrection and ascension of the ord, and it is His imminent personal return that e anticipates. As he puts it, he has no alterations r comments to offer upon "the faith once deliv-red to the saints." All this is clearly "orthodox" tried by the true and only primitive standard, and is equally to be expected that the views held by he professor upon the millennial topics selected ill be rigidly Biblical in their exegesis.

In conversation recently he replied, as to his posi-on upon questions of modern doubt and church ontroversy: "There is but one logical standard—ie Bible! No one will be able, if revelation is a ict, to pull himself into the kingdom by the straps f his own theoretical boots. He will be left, as ire as there is a God of Abraham in heaven. I ad rather be primitive in belief and positive in ith, even on matters I do not understand, than gnostic, and trust to so-called luck. I don't believe it at all. Chronology has proved to me that ehovah is, and that He is *truth!*"

YALE ALUMNUS.

THE BROOKLYN LECTURE.

Pending the publication of the several articles promised and announced upon Millennium Topics, and coming Chronologically in between them and the foregoing, was the somewhat widely quoted Brooklyn Lecture, a discussion of Prophecy in general and of its specific accuracy in particular.

The Lecture was prepared and delivered before the Brooklyn Baptist Union at their Clarendon dinner on Monday, May 18th, 1891, and was published in full and simultaneously the next morning in New York, (*Tribune*) New Haven, (*Register*) Chicago, Atlanta, and San Francisco, besides being widely reported throughout the country. This fact is mentioned as an evidence of the wide-spread interest among the Laity upon the question now fully before the public, and is borne out by the additional fact that the clippings alone, which from thenceforth and hitherto have poured into my mail from every direction would fill several goodly numbers of this serial.

The Lecture was as follows :

"THE INFINITE ACCURACY OF PROPHECY."

Ladies and Gentlemen—Let me preface what I have to say to-night by a text ; for as the topic is seriously religious, and this assembly one of religious men and women, such a head line will be eminently fitting.

"Then said He unto them; therefore every cribe instructed unto the kingdom of heaven is ike unto a man that is an householder which bringth forth out of his treasure things new and old." Matt. xiii. 52–58.)

I am a scribe; only that and nothing more; and have had special and personal instruction in some f the matters pertaining to this kingdom. It has ome in perfectly natural ways—by dint of laborius study, not without prayer, never unanswered. t has been received with thankfulness, and I pubicly credit the results just where, alone, they nanifestly belong.

Out of my treasure I have a few things, "both iew and old," to bring forth this evening, not loubting that you will understand the spirit in vhich I am constrained to display them, and earestly trusting that it may be to good and sufficient urpose that I do so.

For as Esdras tells us: "The world hasteth fast o pass away, and cannot comprehend the things hat are promised to the righteous in time to come; or this world is full of unrighteousness and infirmiies."

This book of Esdras is a most remarkable one; t is a book pre-eminently for the Wise, and for the lay in which we live. I shall speak concerning it his evening, and I trust that all my hearers will liligently read it at their first subsequent opporunity—for the time ahead of *us* is short indeed!

My own studies of the Scripture have been chiefly *chronological*, with a view to discover the accurate "scale of time" employed therein. Satisfied, from other reasons, that the Bible is the Word of God, my conviction was equally positive that its chronology and genealogy must eventually become the parts of a demonstrable harmony. That the problem could be solved was by no means hopeless. It was manifestly intended to be understood sooner or later, and we have for our encouragement and guidance, the labors of hosts of former students, all equally convinced, and whose investigations have narrowed down the conditions, by progressive interpretation, until in our own day a recast of the whole matter could hardly fail to result in the desired solution.

And the solution is a most simple one; in fact, it is the only rational and natural one—it is the very sequence of "times and seasons" kept by the solar system itself at this minute!

The maker of a complex machine necessarily understands the actual and relative motions of its wheels, and it is preposterous to suppose that the Infinite Maker of the celestial mechanism, which is a stupendous piece of clock-work, misunderstood His own work, or used any other terms than *its* terms, in prophecy. Time has no other language than that manifested by astronomical motion, and as the latter is infinitely accurate, its prophetical expression, by the Spirit of the same Creator, must be equally so!

It is impossible to cover this topic: I shall only attempt, this evening, to reach the common focus by following a single ray down to it.

The burden of the Hebrew seers was not only to predict, but to discover the meaning of "the times and seasons" they were thus moved to set forth. But they were seldom successful in this latter effort. "*How long* shall it be to the *end* of these wonders?" The reply came at once, and with an oath; yet Daniel immediately records: "And I heard, but understood not." Then said he, "O my Lord, *what* shall be the *end* of these things?" Note now the similar reply; "Go thy way, Daniel, for the words are closed up, and sealed, till the time of the end."

Now it is the consensus of humanity that we are upon the threshold of a gigantic crisis. Believers in the Bible, who are also students of prophecy, are unanimous that it is now "the time of the end"—that the current decade will see all things fulfilled. There are dozens of "time prophecies" in the Bible, and upon all of them, jointly and severally, the same momentous dates come out; I have already published several of them, and shall publish others upon other fitting occasions.

The one I shall give you this evening I consider to be the most remarkable Messianic prophecy in existence. It is startling in every aspect, it is an entirely new and original discovery, and the very circumstances which led me to discover it are

equally remarkable. To detail them in a straightforward manner will be the simplest means of establishing the momentous significance of the days in which we live.

I do not believe in "accidents," or in so-called "coincidences," I believe that everything is "weighed, measured and numbered," and that all things manifest design, voice intention, and fit appropriately into the mosaic of human experience.

Upon the 25th of March, I was engaged in revising the final proof sheets of the third volume of the "Our Race Series," that issued from the publishers on May 11th. The particular pages before me had reference to the Jewish feast of Purim, its absolute date, and its actual bearing upon certain ominous chronological events in our own, and in their own, near future. That same day, as the date of his letter proves, a stranger wrote me an epistle from Chicago, calling my attention to an odd chronological riddle contained in the book of Esdras—a book which we have been taught to consider apochryphal, but which has been regarded as canonical by many Jews, and which many of the early fathers recognized as inspired. I had never deliberately read the several books of Esdras through, and was only familiar with a few oft-quoted passages. As he has since informed me, my correspondent does not remember the actual date of his letter, and, to my subsequent query, states that it had no special association with him at the time he penned it.

The riddle he referred to will be found in the XIV. chapter of the IV. book of Esdras, verses 10; 2. It is as follows:

"The world hath lost its youth, and the times egin to wax old.

For the world is divided into twelve parts, and en parts of it are gone already, and half of a tenth art; and there remaineth that which is after the alf of the tenth part." 7-60ths remained! The vorld was in its "eleventh hour." 36 m. past 10 'clock.

Here then was a plain chronological nut, and a nut vorth cracking!

My unknown correspondent's letter terminated s follows: "Being of a mathematical turn of mind nay have had an influence on my conclusions, but rom all that I am able to learn, I believe that the ulmination of the world's history, as indicated by he inspired word of God *is at hand*."—So, too, do !

His closing sentence was as follows: "I am nxious that some one who has the necessary abilty should look into the meaning of these hitherto nysterious numbers and publish to the world what he Spirit reveals as the truth."

Now, as a matter of fact,—and it will be as new o my correspondent, Mr. C. G. Dixon, of 152 La Salle Street, Chicago, (for I have not yet explained he matter to him,) as it is to you to-night,—the etter conveying this information, and making this

request, was actually written upon the Jewish feast of Purim itself,—for the 25th of last March was the last day of this feast in the current year, and the solution of the riddle is New Year's day of the thirteenth year of Ahasuerus, (3530 A. M. or 466 B. C.,) the very year in which the events commemorated by the Feast of Purim actually took place! This, my friends, is accurate to the last element of time. I will now briefly explain it.

The "world" referred to was Adam's world; its duration, as an "age," extended to the birth-day of Jesus Christ, which occurred 93 days after the autumnal equinox of 3996 A. M. With the *first* advent of "the *Second* Man" the whole period, integrated in the riddle, ended. Now, a twelfth of this period is 333 years and 7¾ days, plus a small fraction in hours, which I must ignore for the sake of present simplicity, but which I have not ignored in the rigid calculation.

"Ten-twelfths" are, therefore 3,330 years and 77½ days, also plus some hours.

"A half of a tenth" is a twentieth, and a twentieth of this same period is 199.8 years and 4.65 days, also plus some hours.

The sum of these "ten-twelfths" and "the half of a tenth" or one twentieth, is, therefore, 3,529.8 years and 82.16 days plus some hours.

The Hebrews used only *Lunar* chronology, and intercalated it so as to "float" it on to solar time at regular intervals. The year 3529 A. M.,

as not an intercalary year, but an eighth year in
ıeir fifteen-year cycle; hence the eighth-tenths
: a year involved in the above summation are
ght-tenths of a *lunar* year, or of 354 days, and
nount to 283 days, 4 hours, 48 minutes, etc., which
lded to the 82.16 days make a complete solar
ear, plus some hours, which land us at the hour of
ayer upon New Year's day of 3530 A. M. There
no possible error in this calculation, but of course,
cannot begin to give you any idea of the infinite
curacy of this prophecy upon such an occasion, or
ithout a very extended set of figures. It is the
mplest kind of mathematics, but the results have
be very nicely studied with an accurate calendar.
It is to publish just such a calendar, and thus to
ford all, the privilege of using my own valuable
ata, as a *vade mecum*, in the trying days ahead of
s, that I am now making the most anxious en-
eavors, and I expect help commensurate with the
rgency of the matter in its appropriate time. In
ıe mean while, I am publishing the data as rapidly
s possible, in the "Our Race Series," and, as occa-
on offers, in the public press. For instance this
ılculation, made public to-night, will be published
-morrow in the New York *Tribune;* the Chicago
Ierald; the Atlanta *Journal;* the New Haven
egister; all through the New England States by
ıe Connecticut Association Press; and is flying
owards San Francisco as fast as modern methods
ill allow!

These are hurrying days, nor yet has half their haste developed, and they are just the days in which to spread a truth and give it to the world!

And the world is ready for the Truth, the fruit of which is "over ripe."

Thus the visions of Esdras, in which this riddle occurs, fell upon one of the most important equinoctial, autumnal, New Year's days, of Jewish history, the one which lies between the events recorded in Esther iii. and ix. and exactly 28 years, or one modern "solar cycle," before the celebrated 20th year of Artaxerxes Longimanus (3557 A. M.). Here, then at last we have accurate history, and consummate prophecy, because from this very 20th year of Artaxerxes "the commandment," went forth "to build the WALLS of Jerusalem," and upon the *lunar* scale verifies every element of Daniel's vision of "the Seventy Weeks."

But I have something still more remarkable to relate, and it is a matter of immediate ominence *to us*, connecting this book of Esdras, and this Messianic prophecy, with the *Second* Advent: and the similar "end" of the present "world" or "age."

You are probably aware that the modern Jews are keeping a calendar of their own. Upon it, as you will find in any good almanac, the current year is called the 5651st. In several publications I have already pointed out and endeavored to intensify its Jehovetic signification. That is, these figures written in Hebrew letters, which they used for figures,

nly suggest the word Jehovah. The true word, ;ever, J H V H, which they wrote backwards, V H J when translated into Arabic numerals, 660, and we shall not reach that year, upon the lern Jewish calendar, until 1899 A. D. Both of se years, the present one, 1891, and the coming , 1899 A. D. are "Days of the Lord," *i. e. Jeho-c* "days" or "years," and this fact is beginning lawn upon the Jews themselves!

Iow, at the *end* of the IV. Book of Esdras there nother riddle which I cannot explain to-night, immediately following it is a note, apparently tten by some devout scribe who copied the book rs afterwards, and seems to have taken pains s to record the date of the completion of his la-s. It is a most peculiarly interpolated para-ph, and, as if in brackets, reads as follows:

–("in the seventh year, in the sixth week after : thousand years, three months and twelve days :e the creation.")—The "weeks," for good and icient reasons, I take to be weeks of years, and date was, therefore, the 42d year after the one ught out so prominently.

Iow it is the "5000 years 3 months and 12 days" ich most impressed me, and I was immediately l irresistibly drawn to apply to this most peculiar e, the same rule of interpretation, by means of ich I had just solved the first Chronological Rid-, and to use the quaint old English for my men- surprise, I was literally "astonied" at the

result! It was simply this. If 5000 years, 3 months, and 12 days are likewise "ten-twelfths and the half of a tenth," that is, are 53-60ths, then the whole matter winds up in 5660 A. M. according to the modern Jewish scale, or in 1899 A. D. according to ours, and I was thus confronted with another, and most vivid verification of my labors; for upon dozens of independent lines they all utter the same speech, and conspire about the same astounding focus of fulfilment. *Our* world was in its "eleventh" hour when this devout scribe completed his work, and his explicit reference to its *beginning* and its *end* must have been inspired, that is overruled by the Spirit!

The very simplest way of expressing this *double* Messianic prophecy is by means of a proportion. I here neglect all small fractions for the sake of simplicity. Thus:—

Upon the *true* chronology, the year 3530 A. M is to the year 3996 A. M. (that of the *First* Advent, as the year 5000 A. M. is to the year 5660 A. M (the final "day of the Lord!") upon the modern Jewish one. If you can escape or reject my conclusions well and good, if, so be, it shall be "well and good." I cannot escape them nor can I hold my peace in the presence of such figures!

The prophecies of God are of infinite accuracy, and henceforth the day will never come when human intellect shall be able to find any error in them. The errors of the past have been upon our side of th

ılance. Jehovah has not yielded his secrets to our isjudgments.

In the word of Esdras, who is called "the Wis- om of the Most High," "By measure hath He easured the times, and by number hath he num- ered the times; and He doth not move nor stir em, until the said measure be fulfilled!" and it rikes me that it should begin to dawn upon the orld that this measure is His very name!—HVHJ 5660! And "Hallowed" may it be, His "King- om Come!"—Amen!

Indeed the whole of the Lord's Prayer is purely essianic, and loaded with significance at the pres- ıt moment.

The chronology involved in this prophecy is of e most astounding character. It strikes *both* ends" of BOTH "worlds," so to speak, or to use an tillery expression, it is a *ricochet*. From the mo- entous New Year's Day upon which Esdras re- ived it, it moves straight to the mark, December th, 3996 A. M.; then bounding forward, it buries self in another year only just ahead *of us!* To ntinue the artillery illustration, the "trajectory" this awful cycle is so close above our heads, at is very minute, that we are almost in its "danger- ıs space," and, I believe will be there in another ear! But let it be clearly understood that this lculation will afford no man any legitimate clue for redicting the "Day" or "Hour" or "Year" of the npending Second Advent; I mean of that first

"phase" of it which is known as the Parusia; of *that* date as yet, I believe that no man knoweth aught! But I also believe that it is much nearer than 1899 A. D., the which I opine will be the consummation of the whole drama, or "mystery," all of whose scenes and acts, as set forth in the Revelation of Saint John, will be concentrated with anti-typical intensity, into the last seven years of this waning "age!" (II. (iv.) Esdras vii. 43.*)

C. A. L. TOTTEN,
United States Army.

Upon the day following the publication of the foregoing lecture, the Weekly Edition of *Frank Leslie's Illustrated Newspaper* was issued (dated May 23d, 1891) and contained the following letters which speak for themselves—and it may be justly feared speak also for the so-called "church" in so far as the *Independent*, and the *Christian at Work* may be supposed to represent it. That they represent the spirit of the *nominal* church of the latter days is sadly admitted!

PROFESSOR TOTTEN AND THE MILLENNIUM.

WIDESPREAD interest has been manifested in the prediction, by Lieutenant Totten, of Yale University, of the approach of the Millennium.

Some newspapers dispute the reliability of the professor's figures and ask for something more

lefinite. The Troy (N. Y.) *Times*, while inclined o admit the earnestness of Professor Totten, says: ' He will find this a very skeptical generation, and iis warnings are not likely to receive any more erious consideration than Mother Shipton's dire ›utgivings." The Elmira *Advertiser* makes Pro- essor Totten's prediction the text for an editorial, n which it calls upon the good people of Elmira to ›ut their business in order, to make the city clean ınd tidy, to elect honest officials, and to ponder ;enerally over their sins and omissions, as well as to ead Professor Totten's articles in *Frank Leslie's 'llustrated Newspaper.*

Meanwhile Professor Totten is diligently at work ›roducing his four contributions which have been ınnounced for speedy publication in these columns, ınd we will print them in their order as received. [he topics which he will take up, *seriatim*, are as ollows: "Why I Believe the Millennium Will Come"; "How I Know It Will Come"; "When Believe It Will Come"; and "What It Will Be Like When It Comes." Preliminary to their pro- luction we shall print next week Professor Totten's riews of "An Impending Catastrophe," an article ›f the most remarkable and startling character, of pecial interest to scientific minds.

An expression of opinion regarding Lieutenant Totten's Millennial predictions has been asked from several editors of religious publications, and two eplies have been received, as follows:

EX CATHEDRA*! (?)

[From the Editor of the *Independent*.]

"The *Independent* has published a review of Lieutenant Totten's book which is not laudatory but just. Lieutenant Totten's argument is a travesty on exegesis. His assertion that Luke xxi. 32, must be translated '*that* generation' is untrue, but it is a small ignorance as compared with the theory of the interpretation of the Bible which he adopts, and which makes it a mathematical puzzle-book rather than spirit and life. As another example of his strained method I may instance his making the name Jehovah count 5651 in Hebrew. By ordinary Hebrew rotation it would be twenty-six. Lieutenant Totten applies the Arabic decimal system to the Hebrew letters, changes the first letter, and then reads the word backward! There is absolutely no plausible foundation in Scripture or out of it for his assumption that we can split up the world's history into days and hours which represent an exact and specific number of years. There are some kinds of writing which one does not think it worth while to discuss seriously, because their basis of principles is demonstrated false and their methods utterly unscientific. Lieutenant Totten's book and the article you sent me are of this sort. He would do well to study that passage of Scripture in which our Lord says that 'of that day and hour knoweth no man, neither the angels of God, nor the Son, but the Father only.' What Jesus Christ did not know it is preposterous for our lieutenant

* This is not the first time that the Rulers have taken counsel together against the Lord, (Matt. xxv. 40) and, by their influence, and adverse example, endeavored to prevent the people from listening to sound doctrine from even the least of his brethren! If what I preach be *evil*, let those who condemn it bear witness of the evil; if it be good, wherefore do they not themselves give meat unto the feast in seasons such as these? Behold, *such* letters fulfil prophecy before our very eyes!

attempt to discover by interpreting our Lord's words. If hrist did not know that his language meant that the world ould come to an end in this decade, it is great conceit in ieutenant Totten to find such a meaning in them.

"Yours very truly, WILLIAM HAYES WARD,
"*Superintending Editor.*"

[From the Editor of *The Christian at Work.*]

"You ask me for an opinion on an article by Professor otten of Yale, predicting the near approach of the Millenum. I have neither time nor patience to give Professor otten's theories and calculations a critical examination. My ne is too precious to waste on such emptiness, and I should ink a Yale professor might employ himself more usefully. I nd no warrant in the Scriptures for any such teaching as that it forth by Professor Totten. I think such puerilities as he dulges in are harmful to the cause of true religion in that ey tend to bring ridicule upon it. I know of no eminent religus teacher anywhere who indorses such views. I see that ou announce that Professor Totten's article will be followed y one on insanity. The collocation is decidedly suggestive.

"Yours very truly,
"LA SALLE A. MAYNARD."

It is a curious fact that the broaching of either ne Advent Question, or that of the literal accuracy f God's Word, in these days, begets one of two hings from the "*Liberal*" (?) Christian (?) Press. ondign silence, or unsparing condemnation. But ll this is a startling fulfilment of prophecy itself. None of those bidden ever reach the Feast—it is rom the byways and hedges that the guests are in eality to be recruited; and as a matter of fact the nessengers who are now spreading the Invitation

have been persistently turned away by the Religious Press,—I mean its leading and influential Journals and, strange to relate, have found a ready entrance into the columns of all classes of the Secular Press! These latter are the ones who nowadays are spreading the Invitation far and wide, and who actually reach the broad constituency that long ago has withdrawn from fellowship with things illogically and inconsistently treated. The result has also been to originate a host of smaller and more truly religious newspapers wherein all questions of a Biblical nature are at least discussed, and in a great measure fairly. It is the opinion of the writer that if Journals are published in the Millennium the Editorial tables will be completely turned!

THE HOPE OF HISTORY.

PART II.

PRELIMINARY.

AN IMPENDING CATASTROPHE.

THE MILLENNIUM.

Why I believe it will come.
How I know it will come.
How it will come.
When I believe it will come.
What it will be like.

But sanctify the Lord God in your hearts; and be ready always to give an answer, to every man that asketh you a reason of the HOPE *that is in you, with meekness and fear."*

1 *Peter* iii. 15.

"*And we desire that every one of you do shew the same diligence to the full assurance of* HOPE *unto the end."*

Hebrews vi. 11.

"*Which* HOPE *we have as an anchor of the soul, both sure and steadfast; and which entereth into that within the veil."*

Hebrews vi. 19.

THE MILLENNIUM.

INTRODUCTORY.

We now come to the articles which have perhaps ttracted the widest attention, not so much on ccount of any special merit they possessed from a iterary standpoint, as on account of the latent nterest already widespread, in the matter treated, nd to which they directly appealed. Before these rticles appeared there was an actual dearth of nformation on the topic, and a corresponding hun- er among the true followers of the Saviour for ght, encouragement and sympathy.

None of these were to be gotten from those who hould have kept their columns filled with Advent natters, pure and simple, and have taught the flock n accordance with the commands of God. Now all his can have come about in but one way—an nemy hath done it—and the tares have well nigh nonopolized the field! For facts are facts, and one are now so patent as that the shepherds have ot only kept back the "price" that makes us free, ut have withheld the "reward" which is only to e realized when the Desired of all Nations comes!

It was therefore owing to a keenly realized sense

of the Philosophy of the Second Advent as the very soul of a *hopeful* Christian life, accentuated by the teachings of Chronology and History, that I was led to write the Millennium Articles. The topic has resumed the place that it deserves and the one that rightfully belongs to it. It is the central fact of Christian faith, and faith in it as a fact, and life therein as a Primitive Christian, are its supporters. It will never die among the Elect—and I believe that the imminence of the King will cut the tarrying period short.

God will come *on time!* and, albeit all "the watchers" even will be surprised, it will be with joy alone —with such one welcomes an expected friend who stands beside us ere we are aware and greets us first!

The problem and the Topic have many phases, and the consideration of each of them is not only legitimate but a joy and duty. But says one, there have been so many failures that the discussion begets an increased faithlessness in God. This begs the question, and fits the shoe of faithlessness upon its proper feet!

Upon all truth man is taught progressively. It is only by dint of failure after failure that we arrive at fundamental principles in any subject worthy of investigation. It is not reasonable now, from our enlightened point of view, and in view of all the parables, each one of which has Advent teachings, that this coming of the King unto his realm should have

een expected even until days as late, and *similar!*) ours, and yet 'twas right, according to their light ıat every generation of the faithful should have ›oked for Him and kept themselves in constant :adiness.

But the Advent is more than a question of Chro- ology, and the continued distaste, of those in ıthority, for considering even these, which after all 'e its chiefest phases, does and always will consti- ıte their greatest condemnation.

Let it be granted even for the moment that "the our and day" cannot be known, the which indeed I illingly will grant throughout the whole discussion, ›r such is certainly my personal understanding of the ıatter. Nevertheless there was no excuse for not ıaintaining as the prominent hope of the church, ıe *belief* in its promise, the *Knowledge* of its cer- ıinty, and the *manner* of the subsequent Millennial :ign. But in the misunderstood failures of an end- :ss sequence of Students who have made its Gen- :ral Chronology their almost exclusive theme, the onviction has somehow become fixed that all the ther phases of the problem are equally indetermi- ate and fruitless.

"Where is the promise of His coming?" We are ven asked to point out this bare promise nowadays. Vhile "*belief*" in it, and "*knowledge*" of it as a mat- :r with which the Scriptures are well nigh weighted own, has vanished from the Confession—for it is ot to be admitted that a spiritual interpretation of

the texts concerned will fit the case, any more that Judah's error, at the First Advent, which materialized a corresponding set of texts, was equal to her justification.

But while we have admitted the apparent failure of former Chonological studies upon the topic, we by no means admit that this is always to be the case. We believe the very opposite, and are far too deeply impressed with the gravity of the Chronological outlook at this present time to hold our peace. Indeed, we had far rather fail in what we now conceive to be our duty than be silent, and we merely present the facts themselves in order to share with others, who share with us this fundamental Christian hope, what further light our special studies may impart.

We are of the same conviction as when these letters first appeared, and in thus replacing them even more permanently "on record," as a witness, and in the cause of truth, we are satisfied that they have still a mission to perform which will not be misunderstood by those whose patience will, under any circumstances, *be rewarded soon!*

Let us therefore resume our task. The several articles followed each other in weekly succession, and we preserve their form together with the editorial comments that accompanied them.

"We print this week* the first of Prof. Totten's

---

* *Frank Leslie's Illustrated Newspaper, May 30th,* 1891.

emarkable series of articles on the Millennium. It nay be considered introductory to the four articles omprising his grand scheme of prophecy which we ave outlined. The first of these will be printed next veek. The subject is, "The Millennium—Why I Believe It Will Come." Various criticisms, friendly nd unfriendly, have been passed upon Professor Totten's contributions. The Troy (N. Y.) *Times* hinks that they may weary the reader by repetition; ut from the nature of those already submitted to s we have no fear of this result.* A correspondent n Wyanet, Ill., fears that the articles will drive eople crazy; but we are not among those who beieve that they are calculated to antagonize common ense in any such degree. Professor Totten is a tudent, and particularly a Scriptural student, and ve believe that his contributions will help rather

---

* There was a single unfortunate case which was quickly accredited the influence of these articles! *and as quickly denied by the friends the party concerned* and *who knew the circumstances!* Certain nfriendly Journals made all the capital possible out of the incident, ublishing the error far and wide, but none of them, so far as my lippings show, were ever liberal enough to give either the sick entleman, the writer, or their own readers, the benefit of the retraction nd *amende honorable* which was due to all concerned. Had this ase, however, been a fact, or were it predicted and with every ossibility of truth that this present republication would result n similar cases, the which, and more are perhaps inevitable! (So he Saviour says Matt. xxiv. 19, Luke xxiii. 28–30) it would no more eter the writer from his task than the fear of loss to his command in to-morrow's battle would deter him from disposing his troops to the est advantage possible!—C. A. L. T., U. S. Army.

than hinder the cause of religion. If their influence were obviously unwholesome we should be compelled to decline to print them. They come from a man with great natural gifts, developed by persistent study, and his high intellectual and mental grasp have been conspicuous in many of the writings which he has submitted to the public within the past few years. We ask our readers to give careful thought to his Millennial series, a subject widely discussed in the past, but of late relegated to the domain of the obsolete."

THE MILLENNIUM.—AN IMPENDING CATASTROPHE.

I HAVE now several hundred newspaper clips, incident upon the latest phase of my calculations. And so far as I have been able to feel the public pulse, they indicate that it throbs responsively only to the shaft of ridicule. Well and good; this of itself is a startling "sign of the times." I do not believe that "an Apostle" or a "primitive Christian" would recognize "the faith once delivered to the saints" in its developed modern outcome.

The fact of the matter is, there can be no logical *development*, as such, to what Jesus Christ *manifested* in fulfilment of promises made in Eden. The essentials of saving faith in Christianity are constants, and admit of no addition or subtraction. They are:

(*a*) The recognition of the fatality, of man's inherent sin.

(*b*) A belief in the unique birth and divinity of the Lord 'esus Christ as the promised Messiah; repentance, and baptism no doubt "immersion").

(*c*) In His death, burial, literal resurrection and bodily as-ension, exactly as recorded in the Gospels.

(*d*) In the tullness and freeness of the "grace" to all who ıccept of the propitiation effected by Him, and by Him *only*, vhose untainted "blood" or "life" was absolutely "poured ›ut," and a commemoration of this death in the Lord's Supper ıntil He comes again.

(*e*) And finally in His literal return, or Second Advent in ›rder to cleanse the vineyard, receive His kingdom and give hose who have previously accepted Him their promised Sabbath—"one thousand years" of rest and right rule upon ·arth—a millennium for weary humanity. We have had a ›retty tough lesson through the past six *working* millenaries of ıistory; it is not only high time for a day of rest, but the "*set* ime" approaches.

One who accepts these tenets will "repent" *ipso facto*, and will endeavor to live a right life. The nan who rejects them will inevitably *perish* (no natter how we define this term) because, unless a nan accept a condition, he cannot legally, under any ' code of law," be said to live even constructively ınder it. How much more must this be so, as to :he Millennial state, the *sine qua non* of entrance into which is necessarily a *previous* faith in its "condi-:ions"!

I do not intend to justify my right as a free man in a free country to concern myself with these matters; nor do I intend to apologize to "the-

ologians" (*sic!*) because as a mere soldier I have presumed, in the interim of professional pursuits, to try and find out for myself, and at the fountain head, the real truth as to the great facts which their sophistries would make of none effect, and upon which their very silence, at any rate, would be my all-sufficient excuse to enter the premises.

Do not, however, understand, sir, that I sweep everything into this dust-pan, for I recognize the able and honest work of all who *are* faithful in their "allegiance." I refer only to such as masquerade under clerical garb and preach *their own* philosophies rather than that of their Master. I mean to be plain, sir, and I hope this is so; for the time has come when men must take a square position upon one side or the other, and be able to give a reason for their standing.

The date I have announced is not a "prophecy," nor is it the result of a solitary groping amid unrealities, but it is a cool and staggering reiteration of a volume of similar ones, deduced *from* the Bible, all of whose "times" raise up their voices in concert, and with no discord. But if one "pipes" no one seems willing to "dance," nor will they "mourn" when one "laments." Again, very good; it is all as predicted, and our own days are even as those "of Noah," already!

As my calculation of the date of the battle of Beth Horon is still unchallenged, let me clinch it by an additional astronomical spike; not that I fear

ts instability, but rather because I know that there .re certain "so-called" scientists who stop the ears ıf the people by their own ignorant *ipse dixits*, and o would have the very possibility of such a calcu- ation discredited, and its results and collateral varnings relegated to the pigeon-hole in which men .re wont to stuff the idle predictions of many who ertainly do speak *without* "authority." My own uthority is sealed with the dint of hard work, the esults of which are widely known and recognized, nd its *vise* is faith in the word Jehovah, which in :s chronological aspect is numerically expressed in he very numerals of the coming Jewish year 660 A. M.

Now, sir, three of the most startling astronomical vents of this waning century were the aerolite howers of 1799, 1833, and 1866. There are annual re- urns of these "showers," but those at about thirty- hree year intervals are the most startling. The eriod again completes itself in 1899, in which the ewish year 5660 A. M. commences, or Jehovah's Day," if one is wise enough to understand it! At ny rate, it is permitted me to be fearless enough o raise my voice ere this Ninevan era closes, and s a witness of the absolute to proclaim the oming "restitution of all things."

Your readers will find these several "showers" nost interestingly described in Chambers's "De- criptive Astronomy" (Oxford edition), where they vill also find record of the world-wide consternation

they always have produced, and always will. There is something *ominous* in these "signs in the heavens," which the untaught man, and note well, the whole animal kingdom, instinctively recognize. It is only the self-sufficient ignoramus who discourses upon the impossibility of their having any threatening aspect, even while he is looking at the specimens with which our museums are already garnished!

The exact interval of the earth's return to the centre, or axis, of this larger stellar vortex is 33 years, 35 days, 16 hours, 47 minutes, etc. I can give it, were further accuracy needed, across this page, because all of my calculations are derived from cosmic formulæ; and while many of them, like the "circummetric ratio," are infinite, nevertheless they are accurate so far as one has patience to reduce them.

We are always in an aura more or less filled with these aerolites, but we seem to reach the *centre* of this particular stream thirty-five, etc., days *later* at each thirty-three-year recurrence, and the "shower of falling stars" would occur at this time were it not for the fact that they are mostly in the surface of the "whorl," and that the stream itself as a whole, and in the meanwhile, has fallen further through the plane of our orbit. Its figure of intersection therewith seems to be continually growing in diameter. As the stream is apparently of a spiro-funnel shape, we remain in it longer each time

by just the amount of our own "precession" over thirty-three exact years (*i. e.*, by 35 days, 16 hours, etc.). But it is upon this very account, by so peculiar a compensation in the exquisite celestial clock-work, that we pierce the *surface* of this downward spiral stream of *sun-food* at almost exactly thirty-three solar year intervals, or, in our own era, always upon, or *circa*, the 14th day of November. The groups of star-matter seem to be mostly on the surface of the spiral, and so accurately are they arranged, *i. e.*, by intervals among themselves, that the earth meets one not only at each annual passage, but a more notable one every thirty-three years; and this as regularly as a cog-wheel engages the pinion of another!

It is also noticeable that the axis of this spiral appears to pass through the constellation Leo, or the zodiacal one always heretofore assigned, as an heraldic standard, to the "Royal Tribe of Judah."

I shall not discuss the philosophy of these aerolites, or attempt to point out the important part they appear to play in the economy of the universe. It is here sufficient to call attention to the fact that the approaching contact of November 14–15, 1899 A. D. closely follows the date [1st of Nisan, 5659 A. M. (modern Jewish calendar), or 5897½ A. M. *true* chronology, or March 12th, 1899 A. D.] which my other calculations insist to be one of universal and ominous moment to the dwellers on the earth. My opinion is that this "shower" will play an im-

portant part in the closing scenes of the coming drama!

Now, the shower of November 14th, 1866, was the even one-hundredth since the first one "recorded" (that is, since the one mentioned in Joshua x. 11, and which was an incident of "Joshua's Long Day").

The twenty-second of these showers (*i. e.*, counting from that of Beth Horon) occurred soon after the autumnal equinox of 3383 A. M., the *second* year of the "three-year siege" of Samaria. It was an *ominous* "coincidence" (?), and we can trace its significant recurrence all through Hebrew history. For instance, the next or twenty-third recurrence was in 3316 A. M., the year that witnessed the assassination of Sennacherib, which led to the revolt of Media and permitted the escape of "Israel," *i. e.*, of our Saxon ancestors, into the Northern wilderness. But it is not my present purpose to follow these interesting cycles.

Let us therefore come to our special point: The battle of Beth Horon occurred at 2555¼ A. M. (This will do for our immediate calculation; those who want it *exact* must refer to the published volume.)

Now, one hundred and one of these "aerolite periods" is 3342.87123 + years, which, added to 2555¼, brings us to the final one, yet future, to wit: that of 5898 A. M., or 1899 87 + A. D. (*i. e.*, November 14–15), an ominous year, as all my other

calculations demonstrate. But this particular shower is 247 days after the eventful March 12th of that year, which is its first of Nisan, though but seventy days after its September 5th, which is the *civil* new year of Jewish 5660 A. M. The aftermath location of this star shower is its ominous feature.

There is no judicial "astrology" in this, Mr. Editor, but rather solid astronomy, and I opine that the coming shower of "falling stars" will be a pretty serious one. The fact is, I think all the cycles will be found to have been wound up to solve a general "combination" at that time! But it is only from books devoted to these matters that the peculiar situation of the civil and sacred Jewish years 5660 A. M. (which overlap each other six months and yet cover eighteen months!) can possibly be understood.

For one, I am honestly trying not only to escape this cataclysm myself, but to help my fellow-men to do likewise—that is, to induce all whom I can reach by fair and square argument to follow, not so much my own halting example, as the far nobler one of all the former "generations of the faithful."

The message I am trying to preach, at least to "OUR RACE," is as simple as that proclaimed before the *first* Advent—"repentance"; nor (for the sacred "year of grace," modern Jewish, 5651 A. M., that is the now current one from April 9th, 1891 A. D., to March 29th, 1892) are the "conditions" any harder than those proclaimed by John 1863¾

years ago upon the banks of the Jordan (Luke iii. 7–18). It is my opinion that *events*, after next March, will be so patent in their purport that mere "grace" as a result of "faith," *per se*, will be impossible from the very nature of the case, *i. e.*, because *conviction* more or less defined will soon thereafter begin to dawn upon men's minds, whether they will or not!

Finally, Mr. Editor, I desire by no means to be misunderstood. There is no intentional clap-trap in my labors, and no known deceit in my figures. I scorn the imputed odium connected with this mission, and as one having quite as much to be "forgiven" as any other reader of these warnings possibly can have, I claim simply that they are *right*, and urge all men, to whom these presents come, to come with me!—or, at least, to condemn my array of figures only after consulting honestly my own and other works upon the topic; certainly not to trust to unsigned or unauthorized "interviews" nor to pharisaical denials.

Most of the editorial comments upon my temerity are to the effect that I am "burning my ships" in setting so short a time for matters of such eternal moment.

Not so, sir; I am building a safe craft, and all are welcome to a passage therein. It is the harbor that is to be burned this time, *i. e.* "*burned out!*" *in order that it may be purified, and built over, to suit the new conditions of a world at peace, and ruled by*

ie "*Prince of Peace.*" This is a consummation de-
outly to be wished, and it has been the desire of
l ages.

C. A. L. TOTTEN,
U. S. Army.

The Millennium Articles of the First Series fol-
owed immediately after this. They appeared
eekly, and each succeeding one was serially an-
ounced in brief Editorials, such as the following:

THE second of Professor Totten's series of four startling
illennium articles will appear in the next issue of this paper as
e leading Editorial contribution. The subject will be: "How
Know the Millennium Will Come." The article for the current
eek is as follows: *

HE MILLENNIUM: I.—WHY I BELIEVE IT WILL COME.*

THE *rôle* of a Cassandra, a Jonah, or a Noah is
ot an agreeable one either to the party of the first
art or to those of the second; nevertheless, since I
ave found it to be my duty, as a watchman in
srael, to call forth the actual hour which is now
triking upon the dial of the ages, I shall do so with-
ut any apology. As I mean what I say, I shall
ndeavor to say what I mean; and as the present
opic is one which must be treated fearlessly if at
ll honestly, I must necessarily offend many who

* *Frank Leslie's Illustrated Newspaper.* New York, June 6, 1891.

have an interest in maintaining the present *status quo.*

That the Second Advent excitement, in truly Christian circles, has assumed a sudden and unusual vitality, it would be false to deny, and that every straw of genuine information flung into the troubled atmosphere is at once caught up by the public press, is a patent proof that the heart of humanity is deeply concerned in this matter, and that "those who sell" appreciate the fact already, and are blindly preparing for the demand, which prophecy declares is soon to be unprecedented.*

But to our point; for space is precious, and we have much to canvass. The Millennium is our topic.

I believe it *will* come, and shall state *why* I so believe; moreover I both know *how* it will come, and can show forth how I *know* it will come. I also believe *it is at hand*, and that it will be "the Golden Age" when it arrives.

But one thing at a time.

In the first place, I believe it will come because I cannot but accept as correct the consensus of all former ages, that such a state, to wit, one of peace, prosperity, and perfect justice, is demanded by universal law, and is the inevitable outcome of the

---

* This common sense judgment, or foresight, has been already justified to the echo. These very articles have been reprinted all over the earth,—the *Saxon earth*, and a myriad of others have sprung, and are springing into company.

ivine equation of which Adam's race is the expression, and Jesus Christ the ruling exponent.

In some form or other this desire has been the connual prayer of humanity, and has gone aloft from very altar raised along the millenaries that are aleady numbered.

This very prayer has been our tacit recognition hat we must be *helped*, and from *on high*. But in he meantime the anxiety induced by the ills which urround us has begotten hosts of hopeless efforts *rom below*, and every generation has developed its hilosophers, who, however, have merely succeeded demonstrating our necessity. To enumerate but few who have held the modern ear, we need only ention Bellamy, Henry George, General Booth, Madame Blavatsky, Count Tolstoï, *et al*, of every ilk.

But all such efforts are in vain; we cannot help urselves, and we have rejected the only way which ould have led us to the truth and life. What a avesty it is, for instance, upon presumptuous uman reason, that after six thousand years of effort ot to waste space with greater eons) it has failed compass an harmonious social system!

The very ants and bees condemn us, for instinct olved its problem at once, as paleontology doth rove, while we, whom modern science would conince are but a higher development in a self-evolving hain of existence, are still as far as ever from the oal. How do Darwinites account for this?

The present state of affairs, I care not from what

point of view we survey the condition of humanity, is, without exception, unsatisfactory. Owing to the glaring contrasts of modern society we find all classes and conditions of men profoundly exercised as to their surroundings and future prospects, and concerned with an unrest which is almost akin to desperation, indeed, is quite so if the increasing prevalence of suicide in every walk of life means anything. At such a rate the race itself will hasten soon unto its own Nirvana.

Although there is no particular need of enumerating, I will do so in order that a small list of the factors in the problem may suggest the rest, and show how momentous the integration of the whole will be, if, perchance, the efforts at rectification shall, in the near future, attempt to materialize in concert —which will be discord worse confounded.

All over the world we find labor arrayed against capital, and neither party willing to compromise.

It is my firm conviction that a *juste milieu* will yet be discovered in Anglo-Saxon lands, and that before it is too late, although not without bitter medicine, and with not a moment to spare. But this will not be so upon the Continent, where with literal *labor pangs* deformity itself will come to birth, imbued with all the instincts of anarchy and Antichrist.

The only hope in English-speaking lands lies in the Rock whence we are hewn—for we may thank God that OUR RACE is the literal, lineal, and blood

lescendant of the "Ten Tribes" of Israel, whom ;halmaneser deported into Media, *circa* 721 (com- non) B. C., and who thereafter, and hitherto, have een so completely "lost."

We shall be punished in measure for our former arelessness, and will have to dwell apart, with orts closed up, until the indignation has had its readful Passover. But beyond it is an Exodus, a inai, a Crusade, a Promised Land, and the Millen- ium.

But it is not only in the struggle for bare exist- nce, and the creature comforts, that the human ace is now so thoroughly disturbed—there is not a ingle normal function in the social solution we ave reached! For instance, in matters of religion ur progress has been steadily inverted, and with n accelerated momentum.

We have gone from doubt—originally bred from gnorance and false teaching, and thereafter running own through the whole gamut of liberalism, gnosticism, *antago*-nosticism, materialism, atheism, ocialism, nihilism, and terrorism—into chaos; for hese be the sisters of all the corresponding evils which array themselves against statesmanship and very form of good government.

The name of the whole breed is license, which is he very antithesis of liberty, and among them the espect for the moral law is a quantity which is eometrically vanishing. The whole motion of uch a system is necessarily retrograde, and its only

end a final plunge into the abyss. Such a disease must run its course or be subjected to heroic treatment, and, as I have read between the lines, we shall pass through *both*—the crisis, however, *first*, and the radical cure at its height, *i. e.*, when all other measures are admittedly in vain.

Crime in horrescent deformity is one of the startling facts of the hour. Vice, without molestation, stalks the streets. Iniquity no longer masks its face; the pot-house rules, injustice flourishes, and broken faith poisons the veins of our civilization. It is indeed the day of Mammon.

In Saxon lands the scene is bad enough, but upon the Continent the nightmare has already induced a state of mind that borders on insanity and is the presage of an outbreak which no lymph will ever prevent and no inoculation cure. This is the "death" humanity has inherited; it is the rabies, and having escaped the flood, or, rather come over it, those who have been bitten are destined to fling themselves into the fire.

In our modern market-place the greed for gain has become so avaricious that it grinds the widow far more mercilessly than the Juggernaut, and no man, nowadays, can formulate even his last will and testament with any genuine confidence that its provisions will be carried out. The very churches deal in stock and real estate, which move upon the principle of hazard, and do not hesitate to *fund down* their property (and even their debts!) upo

basis that *belies* their Messianic faith. What
this but hiding their "talent" in a "napkin"?
nd what can they expect but a completion of the
arable when the Lord appears?

There has been a general break-down all along
e line, from Rome to rationalism, and under
hatever banner men have congregated heretofore,
e same disastrous spectacle is presented to the
stonished heavens. Desertions upon every side,
d each deserter crying "Whither?" What is
is but the indubitable symptom of an inevitable
isis? The demoralization is already universal.
is more to be dreaded than defeat. And it is
ere. But, thank God! a greater than Sheridan is
earer than Winchester, and he will ride to Vic-
ory.

While Rome, in spite of all her traditions, and of
er open disavowal, is making direct overtures with
cialists and the republics of the world—(for this
the secret philosophy of Lavigerieism)—in the vain
ope of recovering her temporal power, the whole
ock of an absent Ignatius strays into her fold, and
e names of Andover, Bridgman, Newton, Brooks,
ainsford, MacQueary, and Briggs suggest as many
ntroversies beyond her pale. In the meanwhile
Vesleyan circles are dismayed at the declarations
f Professor Davison and Dr. Rigg.

Disaffection with the old creeds is, in fact,
niversal. As a prominent visiting theologian
emarked the other day in New Haven, "Religion

is all mixed up!" It is, indeed—*false* religion—and the confusion at Babel was harmony compared with it. While Rome ignores the Bible, Protestantism, run now into individual independentism, disbelieves it, and, thanks to the higher criticism, we shall soon have little of the ancient structure left.

The fact is the Reformation has been a *failure*, for as the mother, so are the daughters! Instead of a house-cleaning it was a mere secession. It originated in an act which *divided* "a house against itself," and, true to the Saviour's prediction, this subdivision has continued until now there are as many sects in Protestantism as there are churches in the city of Rome, or as there are days in the year, and more than there were tons of powder that but yesterday shook the Eternal City to its startled foundations, and sent ten thousand of its relics to the dust.

There is not much to boast of, my friends, whatever be the confession of your faith, if so be it varies in a jot or tittle from that "delivered once for all unto the saints." This universal splitting up of denominations and general denial of the old forms of "sound doctrine" is, in fact, the "falling away" predicted by Saint Paul (2 Thess. ii., 2), and this is specifically why I believe the Millennium will *come*—and *must* come—for no signs of "Spring" are lacking, and all are cumulative!

Meanwhile the world has grown "worse and

orse," even as it was also predicted, and with a iew to these very times; and that there are ptimists so blind or self-interested as to dispute ıis patent fact (with specious arguments that none elieve) is but another demonstration of its truth. 'hat there are oases in this Sahara I am quite ware, but they are too far apart to influence the ifling atmosphere above us, and it is a part of the rogramme that after the *Parousia* they also will ave vanished.

Again, I believe the Millennium will come be-ause the now prevalent spirit of general expect-ncy exactly counterparts that which obtained in ıe days that preceded the *first* Advent. That is, ll the world is poised upon the tiptoe of anticipa-on, *and is peering* FORWARD! Others may xplain this attitude as they will; to me it is merely manifestation, among men of that familiar sub-onsciousness by which the lower orders of the nimal kingdom apprehend the approach of unusual henomena in nature.

Christians, Jews, Mohammedans, Brahmins, Arabs, ztecs, Redmen, Mormons, Spiritualists, The-sophists, Socialists, Devils, all, without exception, ook for "the coming man"; and each in turn, and y inversion upward through the group, they will e gratified, for "Antichrist" must first appear, the Elect" disappear, and then Christ re-appear!

But, that the pulse of humanity, in every clime, of very hue, and without respect to race, religion or

results, is throbbing with unprecedented Messianic expectation is not so generally known as it should be, nor is its import duly appreciated. This is because so few have "oil," and also because the immediate concern and "wick trimming" in each group preoccupies their mind. I cannot attempt to canvass the whole of this field. Time and space forbid. It is sufficient to scan a part of it, as follows:

In India, the Magi of the East, all children of Abraham by Keturah, as they themselves admit, are again expecting a Star which shall announce the advent of the final impersonation of Vishnu. Their counterparts in the West, the Aztecs, sweep the horizon at every sunrise, in the expectation that Quetzelcohuatle will return.

In multitudes the Jews are swarming back to Palestine, whose atmosphere is rife once more with Messianic rumors, while ever and anon strange echoes come from Russia that Elias himself has already re-appeared to many in that Egypt of the modern days. The same "craze," for so it has been denominated, still possesses the Indians of North America, and it is well known that the Mormons are particularly exercised as to events predicted for, and expected in, the coming year.

Furthermore, my belief only echoes that of greater men, the example of whose faith is worthy of all emulation. Bishop Whipple, for instance, simply voiced the world-wide conviction, when, at a late convention, he declared: "We are living in the

eventide of the world, when all things point toward the second coming of our King"; and in protean form we find this sentiment responsively echoed among all kindreds, tongues, and peoples.

Not perhaps world-wide in the sense of individually believed, everywhere, and by all, but universal rather in that those, among all peoples, who are *faithful*, severally, to their own traditions, have separately, light enough, in the darkest places, to point unto a dawn believed to be already far advanced into the twilight stage. Josiah Strong, the author of "Our Country" declares that the closing decade (years of the nineteenth century) is a great focal point of history, toward which all the lines of past progress are converging,"—a fact that Disraeli grasped and pointed with the acumen of a statesman years ago. Volumes of such testimony might be given.

Finally and chiefly, I believe the Millennium will come because I believe the Bible, without any compromise whatsoever, and have satisfied my own judgment as to the validity of its claims, its authenticity and inspiration, by a deliberate study of the volume for myself. Sir Isaac Newton testified that he found "more sure marks of authenticity in the Bible than in any profane history whatever," and I opine it will be difficult for a lesser intellect to outweigh his evidence.

Of course I cannot expect to place myself *en rapport* with those who are wholly unfamiliar with its statements, nor even with such miscalled scholars

as shall have conned its pages only in the spirit of apology, no matter what their reputation as to erudition among men may be.

Ignorance is no extenuation in the eye of any law. It is not all of life to live, nor can we fairly expect to plead any extenuating circumstances, if so be the event actually materializes, and if we are found without "oil" when the night of its need absolutely arrives, we having thus far deliberately refused even to count upon its possibility, and hereafter failing to profit by these final words of one earnestly convinced that its coming is certain, and concerned enough thereat to estimate the present value of his personal reputation as nothing, in comparison with an honest desire to have his fellows at least investigate their situation for themselves, and this at once!

The whole gist of Old Testament philosophy is Messianic. The Advent of "the Christ" is the soul of the Mosaic cult, the consummation of all its symbolism, and the chief argument and promise of the whole volume of subsequent Hebrew prophecy. Those who only accept this Old Testament (the *orthodox* Jews) still believe and expect the fulfillment of the promise made in Eden, nor was there ever an era in history, from Adam's day to this, wherein this expectation burned among them with such fervency. If is fed by modern contrasts in every land: it rises with a flame unquenchable, and it has already formulated two watchwords—"Jewish Irredental-

sm"* and "Palestine Redivivus"†—whose po-
ency will shortly cause a nation to be re-born in a
ay!

In the mean time, the whole gist of New Testa-
nent philosophy is upon absolutely paralled lines—
This same Jesus, which is taken up from you into
eaven, shall so come in like manner as ye have seen
im go into heaven" (Acts i., 11); and those who
ccept it (the *genuinely* "orthodox" Christians)
ccept also the Old Testament, and are thus doubly
ortified in *their* Messianic belief and anticipations.
Jpon the other hand, those of either cult who vary
rom this central tenet of the "Law" of Moses and
he Prophets, and of the "Gospel" of Christ and the
Apostles, or gloss over their acceptance thereof in
ny degree whatsoever, to that same extent "write
hemselves out" of "God's people." These are in
eality *renegades* and will have no one but themselves
o blame for the certain consequences which they
oth invite and risk.

There are thus two Testaments and two classes of
vitnesses, (Judah and Israel), but only one Bible,
nd one *true* "church." This latter is by no means
o be defined from any modern text-books on the-
ology. It is neither Rome nor yet Protestantism,
out is older, and purer, and more Mosaic, and more

* Irredentalism, Irredentist, etc. A looking up and recovery of
he "ancient landmarks," "a home going,"—the literal premonition
r shadow cast before, the *Great Jubilee.*

† Renewing its youth, etc.

Apostolic, than either extreme. It is an "*invisible*" church, in that it has no *specific* "organization" among men. Its "7000ds" are *scattered* here and there throughout the world, and find their only "union" in Him who is also "invisible." It chiefly comprehends "the faithful" in our own race, in that we are descendants of Abraham, literal as well as spiritual. But it also includes such "strangers" dwelling among us, and among the Gentiles, as shall be found to have been "circumcised" and "baptized" *in their hearts.* All others, though they be "in Israel" are not "of Israel," and must pass through the throes that are destined to precede the effort of restitution.

The testimony of the Promised Seed went forth with Adam out of Eden, and the *earnest* of the promise to Eve was in due time realized at Bethlehem. It was soon accepted by the "Ten Tribes scattered abroad," and it drew them together, in the Western Isles. Empire went Westward with them, and to-day its lines go out from thence, and thither they return, re-focused on the "Stone of Scone."

The second phase of the fulfillment of this promise is yet future, but it is equally as sure! Jehovah has sworn this by His very NAME, and He will hallow it *Chronologically!* But let Christians note, and Sons of Judah take new courage in the fact, that in His approaching manifestation upon Olivet, God "will save the tents of *Judah* FIRST!"

In conclusion, it is axiomatic that to remove the *active* hope of the Messiah from either phase of the Jehovetic religion, or to displace it from their dominant foci, is the literal suicide of *Faith*. Throughout all history this act has been accompanied by every evil that follows in the train of chaos.

It is over the face of the fiery waters that will *soon* engulf our modern chaos that the Spirit of Jehovah is again to brood, and I believe that "the dry land" which shall thence emerge *is to be the* MILLENNIUM!

C. A. L. TOTTEN,
U. S. Army.

YALE UNIVERSITY, *May* 15*th*, 1891.

In this same edition of the *Illustrated Weekly* the following Editorial appeared. We quote it in order to make the Sequence complete, and shall introduce all the editorials and comments accompanying the several papers in their order.

WE have received, among others, a long article upon Chronology from Dr. D. Pagin, of South Bend, Ind., in which the writer takes issue with Professor Totten's entire system of "times and seasons." The chief point of disagreement seems to be in the number of years comprehended in the "sojourn," Dr. Pagin maintaining that from the entrance of Jacob into Egypt the four hundred and

thirty years extending to the Exodus bring us to the year 2639 A. M., while Professor Totten, agreeably to the general consensus of chronologists, maintains that the sojourn dates from Abraham's "call" and that the Exodus occurred in the year 2513 A. M. Dr. Pagin appears to reject the testimony of astronomy, while Professor Totten holds that its cycles are the very foundation of chronology, and he fortifies his position as to the Exodus date by his calculation of "Joshua's Long Day," which he shows to have been forty-one and three-quarters years after the Exodus.

The following letter also appeared in the same issue, as an answer to those of the Editors of the *Independent* and *The Christian at Work* already given (page 68).

PROFESSOR TOTTEN'S PROPHECY.

THE interest in Professor Totten's contributions on the "Millennium" to this paper is world-wide. We have received a large number of letters, some of which criticise, though but few condemn, Professor Totten's theory. These letters indicate that he is discussing a topic well worth investigation and study.

The pressure on our columns prevents the publication of all the letters we have received, but we make room for one of a striking character from a

rofessor of Languages whose reputation in connec-
on with University work is National.

NEW HAVEN, CONN., *May* 23*d*, 1891.

ditor Frank Leslie's Weekly:

I wish to call attention very succinctly to the article in your ue of May 23d, entitled, 'Professor Totten and the Millenum,' or rather to the remarkable correspondence thereto apnded. Perhaps that may be considered as a fair specimen the learning, and, I will add, the piety current among ıristians at the present hour. If so, it is certainly time that ose who, having received from their Master a single talent, ould not be afraid to put it to the exchangers. To be silent ould be craven.

We wish simply to state that if '*that* generation' in Luke i., 32, is a false translation, then '*that* night' in Luke xvii., , given so in all our versions, must be a false rendering also, ıce the very same demonstrative is employed in the Greek in th passages—ἡ γενεὰ αὕτη and ταύτῃ τῇ νυκτί. Why the spirit d not employ ἐκεῖνος, as in v. 31, may probably be explained one of the many 'snares' set throughout the Word to tch the unwary, as the parables were, that the condemnation ggested in 2 Thess. ii., 11, 12, may attain the revilers of od's truth.

As for Lieutenant Totten's 'theory' of the Bible, making it a 'mathematical puzzle-book,' the phrase sounds like an ıitation of Renan, but not like a Christian. Daniel 'underood by the books the number of the years,' and through our ord, before the Passion, uttered the words: 'No man *ıoweth*,' etc., yet his servant Paul, some twenty years subquently, was permitted to say: 'But *ye*, brethren are not in ırkness that that day should overtake *you* as a thief.'

It behooves men to see to it that they are not found sitting in e seat of the scornful, lest having sown the wind they reap e whirlwind. Even the world sees clearer:

'Et voilà donc les jours tragiques revenus!
On dirait, à voir tant de signes inconnus,
Que pour les nations commence une autre hégire.'
—*L'Année Terrible.*

WILLIAM I. KNAPP.

Upon June 13th the second article of the series was editorially introduced, as follows:

"The third of Professor Totten's remarkable articles on the Millennium will be the leading editorial contribution to this paper next week. The profound interest attaching to these articles is evidenced by the comments upon them both by the secular and religious press, and also by the number of letters we have received bearing on the subject. The title of the third contribution is 'The Millennium—When I Believe It Will Come.'"

THE MILLENNIUM: II.—HOW I KNOW IT WILL COME.*

OUR present topic naturally divides itself into two important sections: *primarily*, as to the *data* and *foundation* of my conviction, and *secondarily*, as to the *manner* in which this momentous evolution will take place.

In the first place, then, I *know* it will come "by books"; and I mean this in the exact words and sense employed by Daniel (*vide* Chap. ix., 1–27).

* *Frank Leslie's Illustrated Newspaper*, June 13, 1890.

Those who ignorantly assert that I have presumed o speak unadvisedly on this grave subject are sadly nistaken, and those who defer to such adverse judgnent, without personal investigation, not only risk heir own safety in an unwise manner, but are loomed to bitter sorrows, when the amply previous varnings I am permitted to send broadcast, over at east our own land, shall have been proved correct.

I recognize my responsibillty to God and to *good* nen, but I acknowledge no other lien, and I only leprecate the influence of *bad* men upon others. As between the latter and me, events will settle this natter; nothing else will, and I am content to wait; out as between others and myself, I am the more anxious to be fairly heard, and to tell and explain ll I know, and as fast as I can.

The "books" referred to are of course the Scripures, "Old" and "New"; but I have also studied others, and particularly the Apochryphal, Talmudic, and Kabbalistic, all good and true, as well as the leeper prophetico-historical *exegeses* of many earnest cholars. These books deal with two classes of data —"signs" and "times." I have dealt chiefly with he latter, *quæ mca cst temperentia*,* but I have by no means missed the former, nor stultified my judgnent as to the patent facts amid which "this generation" lives.

I shall but briefly enumerate, and without com-

---

* Such is my forte.

ment, some of the most startling "signs of the times," and shall begin with the grandest—Saxondom rapidly awakening to her *Identity* with the "Ten Lost Tribes of Israel"! As one of the American pioneers in this movement, I can speak with authority in these premises, for in spite of opposition of all sorts, and from every quarter, "Our Race" is flocking to this standard. Meanwhile, the *companion* "sign" is equally significant—Judah moving homeward. There are those who find only "puerility" in the first sign, and upon whom the second makes no impression. So be it, and let it be, for thus they themselves become *another* "sign" to those who see.

Among the "Gentiles," for so I shall denominate the continental nations, every movement is a "sign." "Gog and Magog" (the Prince of Rosh, Meshec, and Tubal), are making ready so openly for Armageddon that all Europe is disturbed, and her princes sit insomnant on a bed of bayonets. The very cry of "Peace, peace, when there is no peace," is a "sign" that the sword which the Saviour declared he came to bring, and which has hung above us for eighteen hundred years, is about to fall.

The cycles of finance are approaching a crisis, and, as deeper students know, those of the universe agree *and govern them.* "Strange diseases" stalk among us, and "uncanny forms of iniquity"; "epidemics of carelessness," "upset seasons," and "unprecedented storms"; "floods," "fires," and "hail-storms";

"tornadoes," "water-spouts," and "earthquakes"; and numerous other "disasters," form the head-lines of terrestrial news from "divers places."

The general press is unanimous in pronouncing them all unique. What does this concert of facts, thus publicly attested, *mean?*

And it is worse in the moral and religious aura, while in politics a "great social, industrial, and economical revolution" is already "officially" recognized as "dawning upon the civilized world."

Is the business world a whit more confident as to *its* future? Ask your merchants and your bankers. Is the farmer easy at his toil? Or the miner at his pick? And is the working woman contented with the "sweating" system? But how are these things "signs of the end," and *through* it of the "*novus ordo seclorum*"? Ye have "Moses and the Prophets"—consult them! And ye, foolish virgins, ye have Christ and the Apostles. What say they?

But the "signs" are corroborated by the "times." Several of my calculations are already published, and running men may understand them, *if they will.* I shall epitomize a few of them here, and bring forward a few others, in the hope that their intimate relations may begin to dawn upon my readers.

The eclipse of last Saturday (June 6th) was not a matter of mere belief, but one of *knowledge!* so, likewise, the coming one of November 15th is not a subject of blind "faith," but one of "*fact.*" In

all such cases we have now pre-determined the law of future occurrences *by calculation* based upon sufficient past experience to warrant mathematical certainty—hence our Almanacs. It is to this alone that astronomy owes its right to be called a "science." But it is not a science to the savage simply because he is still ignorant, or has not yet codified his experience.

So, too, in the matter of interpreting prophecy. It is a *science* only to the *few* who have studied its principles, and who, by codifying its past fulfilments, have arrived at its fundamental laws, and thus are qualified to speak thereon. To such, few though they be, prophecy is as much of a science as is astronomy—indeed, let me actually call them the "complements" of each other. As to their *origin*, the "facts" of astronomy are quite as superhuman as those of prophecy. "Where wert thou" —who disputeth this—"when the foundations of the earth were laid?" And where wilt thou be—who scorneth prophecy—when the things foreordained shall have come to pass?

The Maker of the orbs of heaven certainly foresaw their "times." And the Creator of Adam must have foreseen the "end" of his posterity. The whole of this is well beyond our unassisted ken, but, surely, if there be any philosophy to "inspiration," enough lies hidden in the Scriptures to lead us to all truth. "It is the glory of God to conceal a thing, but the honor of kings is to search

ıut a matter," and the tact of the matter is that ust such things as I have been led to investigate ıave simply been waiting for faithful investigators.

The "time" prophecies of the Bible anticipated, ' chronology," and the "signs" of those "times" .nticipated "history"; *per se* thcy are correlated to .stronomy, for "the heavens declare the glory of God," and He has so co-ordinated their speech, or vorking laws, as to be within the scope of our ınderstanding; for to that end were they arranged n the beginning—even "for signs, and for season, .nd for days, and for years."

But it is manifest that prophecy, as such, required ın age of "waiting," both as a test of "faith" and or its *locus standi.* And its very philosophy, as a natter of argument, demands with equally irresist-ble logic that the "day of conviction" (*i. e.*, the one vhich follows fulfilment) should *not* anticipate the ' day of grace" (*i. e.*, the one which exists by aith), else faith were no faith, and prediction oosthumous.

As a matter of fact, the oracles of Moses have been in our possession some 3,376 years, those of he Prophets some 2,512 years, and those of the Disciples about 1,792 years. In each group there ıas been a continuous series of fulfilments; nor has he speech of any been discordant to that of the others. Indeed, their concert has been a consum-nate harmony, Nevertheless, to the deadened ears of disbelief their "voices" have been as mute as the

"trumpets" of Revelation, which none the less have sounded, even to the "seventh"!

Now, upon these several lines, all of which are rapidly converging upon a single future date, there have been numerous *direct* and *cross* fulfilments, and so many intimate agreements, in the past, that the few prophecies yet awaiting justification are not only "*scientifically*" *certain*, but their attendant "signs" *have already materialized.*

With no failures, therefore, in the past, and, upon the true and now discovered astronomic scale, with no apologies or approximations, no casual lapses, what further, pray, does the human reason still demand as "a scientific basis" in these premises? The very men of Nineveh, of Sodom, of Bethsaida, of Chorazin, the Diluvian generation, and those who crucified the Lord, will rise up relatively just as compared with such of ours as scorn the complete array that stares *us* in the face.

In numerous independent calculations already given to the public I have demonstrated the astro-chronological harmony of the Scriptures, or that prophecy was the counterpart of history, and I have done it in order that all might understand how I know the Millennium will come, and thus partake of my convictions. For instance, in "Joshua's Long Day" it was explained that there is but one scale of astronomic time, the one we keep in our almanacs, and which we *believe.*

Although we do not "stickle" at the prediction

found in these almanacs, despite our ignorance as to the methods of their editors, yet, such is the "gall" of our consistency, we do not hesitate to cavil at this very same scale when it is proved, as in the volume referred to it is proved, to be the very scale consistently employed throughout the Bible.

One of the most important calculations in that volume related to the "Times of the Gentiles." They began with Nabopolassar, the father of Nebuchadnezzar and the founder of the Chaldæ-Babylonian Empire. His date of accession was 3377½ A.M.—the very date of Jeremiah's "call" as the "*prophet* of the nations"!—and as the total duration of these "Gentile times" was to be 2520 years, they manifestly run out in 5897½ which is our 1899¼ A.D.

It was also shown therein that, taking Nebuchadnezzar's "seven years of insanity" as the "type," and the coming seven years of Antichrist's "*demonia*" as the "anti-type," the intermediate period, or the *era typified*, was exactly 2445 solar years, which equal 2520 lunar ones, thus intensifying the significance of the solution.

It was further shown that the year 1899¼ will be the 6000th year of the world, reckoning in *solar* time *to* Joshua's Long Day, 2555 years, and in *lunar* time thereafter, 3,445 years. That is, it was explained that God had actually "shortened the times" since that particular *double* day upon which He discomfited the enemies of "Our Race" with aerolites, and

that he had so telescoped the scale of time that the sum of the two sections should be 6000 years. Thus their termination brings us to the dawn of the Millennium, or to the *Sabbatic* "1,000 years," and it is as certain as a "transit."

It was also shown therein that our brethren of Judah keep a calendar of their own, whereon the momentous year 1899 A. D. corresponds to 5660, or to the true and long expected "day of J (e) H (o) V (a) H!" It is by the potence of this very "Word" that I have wrought, even as Solomon wrought; and, with "Masonry" of a higher "degree" than any now on earth, have been enabled to solve some of the secrets of the things that were created by IT! (John i., 1-5; Gen. i., 1-5).

I will now disclose another fact of peculiar significance to this Jehovetic Jewish "scale of time": As it is shorter than the actual and natural astronomical one of 5897 years, it must have had its origin 237 years *later*. This was two years after the birth of Enos (Gen. v., 3, 6), for Adam was 130 years of age at the birth of Seth, and the latter was 105 years old when Enos was born (235 A. M.), or in the 236th astronomical year of the world.

And now for the *secret!* For the "Ollams" of Judah have kept it, as well as ever Masonry concealed what was not to be revealed, until the fulness of its time. The *key* to the Jewish calendar, which has always mystified Chronologists, is to be found in the last paragraph of the last verse of Genesis iv.

"*Then* began men to *call* upon the NAME of the Lord,"—*i. e.*, of *Jehovah.* This was in the year immediately following the birth of Enos, and when they shall have called upon Him so many years as His *name* "chronologically" *signifies*, He will "hallow" it, as all collateral prophecy unites in testifying, and as the whole tenor of the "Lord's (Messianic) Prayer" implies.

Again, my widely published chronological "exegesis" and harmony of the parables of "the twelve hours," "the virgins" and "the final generation" (see* *Frank Leslie's Illustrated Newspaper*, April 9th), brought us to the same year, 5897½ A. M., or to 1899¼ A. D., and we can arrive at it in a more direct manner, or in one whose "chronological" *fitness* disarms the narrow objections of one of my critics. (See *Frank Leslie's Illustrated Newspaper*, May 23d).† "Israel's" special "sin" commenced in 2946 A. M., when Samuel repudiated Saul, and hewed Agag to pieces. For 360 years (1 "time") she persisted in her schism, and in 3306 A. M. she was cast out into the wilderness of Media. True to Jeremiah (xvi. 18), she thereafter was first "recompensed double" (*i. e.*, 2 × 360 equals 720 years), and so in 3306½ plus 720 years equal to 4026½ A. M., the first "fishers" (Jer. xvi. 16) appeared: for at the new year's season of that very

---

* Pages 21 to 42.

† *Vide* Page 68.

year the Saviour was baptized and commenced His ministry to "*Israel*"; and at the time arrived at in our calculation he was making "fishers of men" of the fishers of Galilee!

But long before Jeremiah's, or even Samuel's, day, Moses had predicted that "*Israel*" should be "punished" "seven times" (7 × 360 equals 2,520 years) for her sins; hence, as her "punishment" began in 3306½ A. M., it expired in 5826½, or *with* the very year that makes the twelfth hour of the Parable. And seventy years more brings us *to* the final year of Antichrist, 1898–99¼.

Furthermore, I have arrived at this same date *a quo* by the solution of the chronological riddle in Esdras I (iv., Chap. xiv. 10–12), of *double* "Messianic" import, and which has also just been published broadcast over the land (*vide* among other papers the New York *Tribune* for May 19th).* This calculation binds the five *most* important dates of human history together, and spans "all time" as unerringly as the catenary which upholds the Brooklyn Bridge spans the East River.

To brief this calculation, let it be stated that Adam was "made" in the year 0 A. M., that Esdras received this prophetic riddle on the New Year's day of 3530 A. M., that Jesus "the Christ" was born in 3996 A. M., that "the Spirit of all truth" caused the book of Esdras to be re-transcribed and re-dated

---

* See Page 54.

from the year 5000 on the Jehoveto-Judaic scale, and that in the coming year, 5660 upon this same scale, which is our 1899 A. D., I believe that the Lord will have suddenly come again unto His temple. 3530 : 3996 : : 5000 : 5660, Q. E. D.

And let it be noted that, if so, He will then lay judgment to the *line* and righteousness to the *plummet;* and that "the hail" of Beth Horon (explained in your issue of May 30th)* "shall sweep away the refuge of *lies*," and that "the waters" of truth "shall overflow their hiding-place" (Isa. xxviii., 17). Where will be the editor of an "*Independent*" (!) Christian newspaper—which misnomer may God blast!—in such a "*dies iræ*"? And where will be the "false shepherds of Israel" in "the time that judgment must *begin* at the house of God"? (1 Pet. iv. 17).

Finally, in this connection, let me apply but one other prophecy to the scale—for we have not space to canvass all of them. Speaking of "Israel," Hosea stated that "after *two* days will He revive us; in the *third* day He will raise us up, and we shall live in His sight" (vi. 1). The days are 1,000 years each (2 Pet. iii. 8). The count commences, as before, at 3306½ A. M., and the second "day" extends to 5306½ A. M., after which "He" *did* "revive us"—for this was some ninety-one years into the ninth hour of the parable, and the work of Wickliffe,

---

* See Page 78.

Huss, and of Jerome of Prague, began soon after.

And it is in the *third* "day" that we are *being* raised; all through it so far, but particularly since twenty years beyond its middle, for its first 520 years were still in the "seven times of punishment" which ended at 5826½. We then stood at the threshold of the "final generation," and ere the close of it God will raise up even the very dead "who are in Christ."

But a truce to argument: I cannot give a tithe of what I have, and though I gave it all my efforts would be vain. The day now is when "oil" is precious, and another hastens when it must be *bought* of "those who sell,"—but bought in vain! There was to be a day, and it was duly fulfilled, wherein the mere "fishers" were chosen to proclaim the TRUTH, and the *same* prophecy announced another, in which God would per force resort to "*hunters*" for this purpose. And this day of ours has seen this prophecy fulfilled—for more than all others have officers of the British army and navy, and I know of at least one of the American army—all sons of Isaac—(Saxons)—gone up and down the terrestrial byways in the search for Israel's Lost Tribes—and come home and FOUND THEM.

C. A. L. TOTTEN,
U. S. Army.

May 22, 1891, YALE UNIVERSITY.

Accompanying this article the *Leslie* for that week also contained the following comments.

"In his interesting articles predicting the Millennium, Professor Totten refers, as an evidence of the approach of the Millennial day, to the general disquiet prevailing among the nations of the world, and particularly of the Old World. A very significant dispatch from Rome is printed in the London *Times*, in which, after referring to the financial and political situation in Italy, the writer, with apparent reluctance, admits that the nation is drifting from its constitutional moorings, and that a crisis impends. At the same time warnings come from Portugal that the spirit of republicanism, long suppressed, is manifesting itself more strongly than ever before, and the cry of unrest is heard in Spain, in Russia, Belgium, Germany—in fact, throughout Europe. Whether this peculiar condition is, as Professor Totten holds, evidence of the approaching Millenninm, or whether it simply betokens the progress of individualistic tendencies, may be disclosed within the near future, and must be made evident before the close of the century."

THE editor of the *Equator-Democrat*, published at Key West, Fla., Mr. Charles B. Pendleton, a gentleman widely known in that State, and prominently identified with its interests, commenting on Professor Totten's Millennium contributions to this paper, writes as follows, and no doubt voices the

expression of many who are groping in the dark:

"I have followed the religious discussions of the last decade with close attention. They seem to begin and end in the same general way. While it is no truism to say that the world grows better, it is not so plain that faith in a revealed religion keeps pace with the progress of the world in this and other directions. Now I am a firm believer in the divinity of Christ, and holding to the maxim that unless he was divine there has been no actual revelation to man, and hence no certainty of the future or knowledge of the past that will justify us in the claim that man is apart from the beast of the field, so far as a future state is concerned, yet, in spite of this imbedded fait hin God and revelation, I am convinced that the age of revelation, or of the clearing of the mist by some supernatural or natural means, is near at hand. And why this conviction? The *demand for it* in the very life and being of the people, as I will point out further on. I say this from a Christian standpoint, and with no idea of criticising revealed religion. Champions of Christianity enter the arena with its foes without ever having said one word that admits such a belief in the necessity of a new revelation (the whole tenor of their published utterances being to the effect that all was revealed that was necessary to salvation), yet often, by implication, there seems to go out from them a plea for more and stronger light. When I was in doubt and uncertainty regarding the divinity of Christ my whole life was nearly changed by the honest admission of an old gray-haired minister to whom I had turned for strength and enlightenment. I asked him: 'Is there no time now, when your race is nearly run, and after a lifetime spent in the service of your God, when the doubt of the resurrection and the life everlasting comes up?' He turned to me with faltering voice, and said: 'There are times when my faith is shaken, and I grope in the dark.' Should this be? If the souls of

Christians are thus burdened at times with this doubt, what must we charge honest skepticism or agnosticism? A vacuum is inconsistent with nature, yet there is a vacuum in the souls of men, and both human and divine law proclaim that the measure will be filled. This is not dangerous and unchristian ground, since the very foundation of Christianity, we might say, rests upon the prophecy of the two witnesses that are to appear. Now, when are these two witnesses to appear? The world is at an epoch in its history. Theology is better understood, the truths taught and proclaimed by Christ are clear, and faith is stronger with those who can have faith; but there are millions who are demanding better proofs than man can give. Now, if Christianity is true—and the writer fully believes it—proof is near at hand. How it will come I will dare only to surmise. It may be that the hand of science may pierce the space that hides the face of other worlds from this and read the long-closed book; mortal ken may look ere they die upon the faces of souls who are living inhabitants of other planets, yet whose human bodies the cemeteries of earth still hold in silent and enduring embrace, awaiting the trump that will announce the resurrection of the body and the re-incarnation. Or some scroll of ancient writing may be discovered that will lay bare the fact; or God may command the two witnesses to stand forth a living, breathing justification of the faith of ages; but come as it may, it is near."

At this point of the discussion it was deemed proper to introduce a central article dealing more particularly with the *Manner* in which the Millennium will come; the following was therefore sent to fill the logical sequence, and was announced by the Editors in their issue of June 20th as below.

The fourth contribution by Professor Totten on the subject of the Millennium will be printed next

week. The subject will be that which was announced for this week, as it will be seen that in this week's issue Professor Totten has injected an article midway in his series, so that the latter will be extended to five instead of four. From among the numerous letters received regarding Professor Totten's contributions, we select one written by a well-known Baptist clergyman of Scranton, Pa., from which we give an excerpt as follows:

"By printing Professor Totten's articles you have entered upon your greatest mission since your existence. Let preachers scoff and howl if they please, they are only thereby fulfilling Scripture, as the professor says. Whether we may or may not know the year of our Lord's return, all who urge men to immediate repentance are safe preachers."

THE MILLENNIUM: III.—HOW IT WILL COME.

It will *never* come through the gradual improvement and self-lifting power of the human race. The verdict of all secular history is against it; and the ruins of a dozen independent civilizations already laugh this worn-out hope to scorn. The vanity of such a consummation is self-evident in the light of man's experience at rearing social systems, and with it fall all other boasted forms of evolution.

Moreover, it is not only condemned as futile by the Word of God, but sacred history itself furnishes

veral successive records of failure, all parallel to e numerous Gentile disasters; and in so doing e Scriptures fully set forth the philosophy, or *ison d' etre*, of these failures. It is this: that we ve always left God out of the problem, and, in r efforts to reach heaven, have merely followed mrod's slimy footsteps.

Ever since the Christian Church fell away from its ostolic first estate, men have dreamed, through cantation from their priests, that the Millennium uld come by efforts born of the dust, and have nored the Saviour's express intimations that the gn of peace must wait in sackcloth for His rsonal return. In the meantime, such is the irony historic fact, we have actually experienced just ch a sham millennium, and are now in the little ason—by contrast also a sham—which succeeds —waiting for its closing scenes.

As the result of all this wresting of the truth, the athen nations inhabiting the very by-ways and the dges of the earth are far more earnest in their ticipation of the advent of some one than is the minal church of so-called Christian lands, and if ey fall, perchance, into the devilish trap that tan is about to spring upon the Gentiles in order anticipate the genuine Advent, the greater sin s near Laodicean altars, be they of Israel or dah.

But, however started toward its final phase, man's ject failure must be consummated; and religion

is a very small factor in the process; for nowadays the overwhelming majority of men never give to it a serious and fruitful thought. Turning, therefore, to what we more commonly regard as the world's affairs, we find them equally at sea, and in an atmosphere so lurid that *we already know* an unprecedented cataclysm is at hand. In every department of human polity we find this verdict indorsed; it is the alphabet of all our conversation:

Truly, man proposes but God disposes. History has no other lesson; that it repeats itself is bu another mode of stating the axiom. The fact is real progress takes no steps backward. It "mark time," perhaps, but never halts, and its ominou cadence, while delayed in front of temporary obsta cles, sooner or later sends throughout the structur the premonitory thrill that none misunderstand This is always recognized as a token of that irresist ible vibration by which, when it attains its ampl tude, all opposition is doomed to be shattered The structure of modern society already feels th uncanny sensation, akin to what precedes an eartl quake, and every reader of this article, according t his own station in life, and each in his own degre has long been personally conscious of motions no no longer latent, and which come from all dire tions at diminished intervals.

Let me refer in this connection to the la European May-day labor agitations. In the fir place they are ominous. The very day, blind

lected by the socialists, is a prognostication, for is Baal's day! None of its associations are pro-tious to the welfare of mankind, and according to e ancient chronologies of our race they are dis-trous. But there is an irony deep and significant all the "accidents" which are conspiring against e nearing future, and I wish to go on record as ainly reading what is written, and as having uarely warned those whom these presents reach. I disclaim the exercise of any other gift than at of human judgment, though it is enlightened oth by faith and fact, the twain of which are within ach of all. Upon these premises, as I read the ture, my judgment bids me look to this date for ents with whose renown the world shall shortly ng. The anniversary, in its modern phase, has w been celebrated twice; with the third time I n convinced it will begin to make *astounding* story and to realize prophecy.

The suggestion to the anarchists to celebrate this rticular day throughout the world came from one rusche, a New Haven man, while he was a dele-ate to the great socialistic convention at Paris, in 889 and I, as temporarily another New Haven an, in 1891, pronounce it "kismet," and I conjure e honest working bone and sinew of Anglo-Saxon nds to shun its celebrations, and to settle their af-irs by ballot and deliberation. *Abroad, these May-y orgies are destined to succeed*, but where Eng-sh-speaking liberty has provided legal methods for

redress, all others are foredoomed to failure, anc the "Sons of the Revolution" will see to it that no one else supplants them.

Meanwhile, even they, though born amid the folds of a banner that is as significant as Joseph's coat o many colors, have been asleep too long. The "ful ness of the Gentiles" is one of the most sharply defined signs of the later times, and by unrestricted immigration we have been hoodwinked long enough.

This country has already become "too strongly tainted with foreign odors," and, whether they believe the Millennium is near or not, our states men should take immediate and active measures to cut off, so far as possible, the inroad of a danger ous menace to our institutions, and one which we certainly need accept no longer. The explosion in Europe is certainly coming, and the less we have of unassimilated elements within Saxon borders the less will be our liability to sympathetic detonation.

There is a time for everything, and a time for general alarm has surely come. It is idle to at tempt to conceal this universal heart failure any longer. It has already developed into a distin disease, but one that has a name without a defin tion—unless we search the Scriptures (Lu xxi., 26). And its companion, quite as new, an equally as undefined elsewhere—the deadly and re curring grip—snaps brains when hearts resist the strain. Verily, "the whole head is sick, and the whole heart faint."

All this is but the final outcome of the "death" nherited in Eden, and the general malady is but he natural integration of its myriad individual hases. Our planet is rapidly sweeping into regions f the universe whose dreadful secrets have been eserved against the times now almost full, and, if he words of Truth are not to fail, the powers of eaven will soon be shaken.

But to what end? Simply to shake the wicked ut, and to establish righteousness. For God hath lessed the Seventh day and made it holy. The roblem of Jehovah has been to extract the root of he human race, and draw forth from the debris, beeath its radical sign, which is the Serpent, a "peole" formed for Himself. Christ is the index of he root to be extracted. The rule is "tribulation," nd its application is "the sword."

Therefore, as intimated in my last article, it now emains—as to the "How?" in which "the Milennium will come"—to discuss the manner and its gencies. I shall be brief in these premises, and onfine myself to the predictions of the prophets ow receiving their preliminary interpretation by neans of current facts,—the which portend and uarantee their fullest consummation. The topic hiefly deals with "signs"; and (whether or not nen recognize them as having been set forth "from f old" in the Scriptures—the which none but hose who have *sufficient* of its "oil" perceive) the vorld has been growing more and more concerned

as to their meaning and ultimate culmination ever since "this generation" began.

I have as much right to discuss these matters as Mr. Bellamy or any other student, and, probably, I have devoted quite as much thought to them as any other man (of my years), whether he be a mere iconoclast, or a true philosopher. But as my premises are firmly rooted in Biblical faith, now fully grown to the maturity of scientific knowledge, I shall both differ and agree with many of my predecessors in the present solution of the situation, and in my convictions as to its *denouements.*

We boast about the "continuity of nature"—and all the while we live amid phenomena which nowadays are exceptions to its ordinary rules. While knowledge has undoubtedly increased, the human mind has perverted all its teachings, and out of them has formulated a science only "falsely so called"—for here, too, we have left "Palmoni" out of the arrangement. The "false shepherds" of Israel condemn such investigations as my own with the suicidal precept that "you can prove anything from the Bible," the which the present disintegration of "the faith" would seem to warrant were the reason not apparent.

Meanwhile, their "heelers"—the editors of mammonized religious press—echo the adage by stating "you can prove anything by figures." The fallacy in each case is the same. If we limit the conditions of a problem, or select them to su

ourselves, we work in a circle and toward the answer sought. But when the equation contains every condition, affected by its proper sign and exponents, it has but one solution, and this satisfies the whole array.

In the *first* place then, and from the "instructed" standpoint, the Millennium will come by *natural* means—so called. The outcome of a false system is its eventual downfall. The longer this is delayed, by force of circumstances, or by main force, the more certain, sudden, and complete will be the wreck. And in direct ratio with the ruin of what man thenceforth cannot but attribute to himself, his convictions, thereafter, will be fastened upon some one else.

In the *second* place, but only so in the order of our comprehension and its manifestation, the Millennium will come by supernatural assistance at the summit of this very crisis. It will be born at an *accouchement* in which instruments must be employed (Isa. xxxvii., 3).

In its general aspect the Millennium will come as least expected: suddenly; like a snare; everywhere at once; amid the crash of all existing human systems; and out of a "Reign of Horror." With travail, as upon a woman in labor, wherewith all creation groaneth until now. There are whole chapters in the Bible which read like modern editorials, and they voice far more of what is now going on about us than any human pen can com-

pass in a mere epitome. Read, for instance, to save quoting here, that final chapter of St. James, written avowedly "for the last days," and, to brief our commentation, interpret it by the literal "labor" pangs now racking the whole social fabric, and threatening the outrageously *mis*used or else un*usured* talents of "capital" with an assignment to a grim administrator.

All that I am trying to set in broad array, in this short article, could be so ballasted down by Scriptural references as to load every column in this paper; and, if I speak the truth thus plainly, I only do so that, perchance, if it leads not to such repentance as shall make my *role* like that of Jonah, I may at least warn such of our race as I may waken, and impress them with a personal responsibility to swell this MIDNIGHT CRY!

For there is *work* soon to be done; and on England and America, on Brother John and Brother Jonathan, the parts of Ephraim and Manasseh have devolved. We have been reared from Abraham's literal stock to stem the coming flood, and with God's help let us do so! There are two tasks set before us—those of the "wise" and "foolish" virgins respectively. All through our generation while some of the angels have been holding back the "winds," the "sealing" of the wise ones has been going on, and when the process is complete *they* will be caught away. Upon the others fall the earthly phases of the work, and it will be "racial

and "irredental," but they will tax the Saxon nerve down to its very filaments; for even such a spirit as Paul prayed that he might escape the "time of Jacob's trouble"!

All things point to the fact that a large chapter of this closing work of the nineteenth century is to be *military—pure and simple*, and every Saxon land is waking to the conviction that it must be ready to close its ports against the coming storm. At best we shall be only in the "nick of time." The closing years of the centuries have always been momentous, and it is no common century that now draws toward its final "week of years."

Cæsarism in Russia is performing its part in the preparation for the coming opera of arms with all the skill of a Meneptha, and, as already shown, will meet its fate at Armageddon. (See *Frank Leslie's Illustrated Newspaper*, April 12th, 1890.)

The republicanism of France is only temporary; it has outlived its score of years, and we shall see her in familiar vestments soon. For imperialism is destined to reawaken in its final phase, and before it the militarism of Prussia will be swept back to the Rhine. I purposely do not say Germany, for its southern part has quite another future, and one of which the erratic "Ego" now at its head has not the remotest conception. All this is necessarily mystic and improbable to most of my readers; but it would not be were they familiar with my premises. Let it then merely go on record, and let

those who seek for more "go unto those who sell."

The future geography of Europe has been mapped out for a score and more of centuries, and its lines begin to take their final shape already. In their antitypical character—for it began with Nebuchadnezzar as a type, ran through "the seven times" of the thing typified, and is to culminate, and then expire, in the throes of the coming "Reign of Horror"—the five heads of the dynasty that John *seems* to have foreseen at Patmos fell at Waterloo. They were those of Bonaparte and his four brothers. The world owes this happy solution to Dr. Clinton Colgrove. Let me continue it. The sixth head fell at Sedan, and once more the "beast"—for so St. John called it—is still in the abyss. The French themselves always speak of the empire as being *dans l'abime*,—in "*apoleian*," however, says the Greek (with ominous significance, and with subtle play upon a well-known name), the "beast" is *yet* to go! for the empire which was, and now is not, is destined yet to reappear.

In the meantime its house has been swept and garnished, and the "seventh head," when he has come to legal age, and been struck a fatal blow, will go and take unto himself the spirits of the former six, and of yet *one other* (Apollyon), all more wicked than himself. In this final phase, *after* his deadly wound is healed, he, as a combination, represents "an eighth, and is of the seventh," and, verily,

the last state of this N'apoleianic man is destined to be far worse than the FIRST. For before the Millennium *can* come must Antichrist appear. "The coming *man*" anticipates the coming *God!* (2 Thess. ii., 1–17.) In other words, Pagan Rome was bad enough, and papal Rome ("which is not") was *worse*, but the superlative degree is yet to come. Let as call it popular Rome and beware of it, for it is *not* the Millennium.

And herein is wisdom, for the name of its king is the name of a man, and his number is devoid of sevens. He will deceive the nations—aye, even some of the very elect will stumble in his presence; but woe to those who take his mark! And woe to those who, having rejected Him who came in the Father's name, accept *this other* coming in his own. For that, in so far as the *unorthodox* Jew is concerned, is to be the sting of the tribulation.

Although aiming at every other destination, still the strong hook of "kismet" points to Palestine alone as the goal of Esther's people, *so thither they must go!* This movement is destined to grow, and it is nearly time for the general "epistle" to be sent out. The compact of "many" with Antichrist will accentuate the movement, and it will eventuate in an era of unprecedented speculation, centred in the Holy Land. The degree of its intensity will reduce its duration to a minimum, and in the middle of its "week" Antichrist himself will boldly seize the whole of its results. Thenceforward, for

the brief "half-week" that thereafter remains to "the times of the Gentiles," extends the literal "Reign of Horror" predicted from of old. I speak as I "believe," and "by the *carte*," and yet, in general terms alone, for none but "the wise" can comprehend the subject now, or complete its coloring, and ere these closing forty-two months of woe begin they will be caught away.

In the meantime, to return to the present, all Bible students—I mean *believers* and students of Moses and the Prophets—are now looking for the rise of the ten democracies, which, according to Revelations, are to wield the power of kings during the early part of the final "seven years." It would be vain to deny that we do not see their spirit already existing in the Mediterranean kingdoms. They are not to be such republican-democracies as ours, but veritable *monstrosities*—anarchies far worse than that of Robespierre's day—wild with the crash of all existing things and warring with each other.

It is generally held that they will start in as monarchies, France among the rest, and quickly eventuate into communes of terror, which will then combine in one of vast proportions. In fact, it will stretch itself back across the geographical track of *false* empire, and at the end will coil itself about the holy places of the East. Thus coiled, its head and tail will meet upon the plains of Esdraelon!

This is "*the second* beast" of Revelations, and its ruler is the N'apoleianic Antichrist himself. It is at the crisis of this literally satanic reign that "Judah's" troubles culminate, and that the fate of "all flesh" is to tremble in the balance; but ere the fatal moment has transpired the Lord Himself descends "to bruise the serpent's head" and to initiate "the golden age."

But we will draw a curtain upon things seen at best but dimly, and whereon, until events actually begin to materialize, even the ablest students of prophecy are still liable-to errors of "judgment." It is enough for us to know that "spring" is *here*, and that the sands of time may be almost counted. When the last one falls through the glass "the mystery of God" will be accomplished, and the Millennium be ushered in.

It can only come by virtue of the Second Advent, whose object is to satisfy the Saviour's soul. The progress of this age has always been downward. It is arithmetical no longer, but geometrical, and it is toward "*the sword*," the very legacy the Saviour declared at His First Advent, that he came to bring.

Verily it now hangs above us by the last unraveling thread! The world will not disarm until the universal battle has been fought, and however convinced we may be that man's warlike preparations are now big and far advanced with the pregnancy of everlasting peace, of necessary peace, we cannot

resist the instructive conviction of all mankind that its birthday will be one of horror and dismay.

C. A. L. TOTTEN.

U. S. Army.

YALE UNIVERSITY,
May 30th, 1891. (Decoration Day.)

The shortest, except for its copious tables and illustration, and perhaps the most important article in the series appeared the next week, June 27th, and was accompanied by the following editorial comments.

IS THIS "THE MIDNIGHT CRY"?

THE profound intensity of feeling that has been awakened by Professor Totten's articles upon the Millennium suggests the question at the head of this article, and we are constrained to voice it with all seriousness.

In this, our mid-year issue, the series of papers which he is contributing culminates in one so remarkable as to necessitate a special arrangement of its material to display its unique features to advantage. We have therefore devoted two full pages to the matter, and bespeak for it the consideration it undoubtedly merits.

Certain it is, if Christianity be true, that *some* time, *some* where, by *some* one, and *in some such manner* as it has been our privilege during this cur-

ent central lunar month of 1891 to mark its phases, such a "cry" *will* be raised, and we question whether by mere human means alone, born of faith and substanced in such startling facts, it will be ever duplicated.

To say the least, it puts "this generation" to the crucial test, and, whatever be its outcome, it will try the souls of all concerned perhaps even more "fairly" than if originated by less natural means! And we are not alone in saying that it behooves those who have a special duty in these premises, and who should have raised this "cry" if it be real—we refer to the clergy of all branches of the so-called church—to refute Professor Totten's arguments if they can and dare.

That this matter has suddenly become of world-wide import the columns of our lay contemporaries prove. For instance, the New York *Herald* has already followed our example, and lately presented a contemporary symposium of current thought upon "THE COMING MAN." It clearly demonstrates that Professor Totten is not alone in his views nor disingenuous in his outspoken concern. Furthermore, the attitude of the secular press is as significant as the lethargic state of the great so-called religious journals of the age, for, while their columns are distended with the minutes of a myriad internecine controversies, they are as dead as diluvians to the living issues of the hour.

Is it not time to wake? It is the universal con-

sensus of those who inhabit the by-ways and hedges of affairs that a gigantic crisis stands upon the threshold, and the students of prophecy have, *per force*, obeyed the Master's injunction to seek guests for the marriage supper in unexpected quarters. Truly if the salt have lost its savor, wherewithal shall it be salted?

In our next week's issue, which strangely synchronizes with the date of man's best effort at millennial government, the professor closes the series with a statement of what the prophets tell us God has in store for the sons of perfect liberty.

THE MILLENNIUM: IV.—WHEN I BELIEVE IT WILL COME.

UPON the 2d of July, 1874, Disraeli, then the Prime Minister of England, gave evidence thus to his profound conviction, to wit: "The *great crisis* of the world is nearer than some suppose." Surely in this, the seventeenth year thereafter, must we be nearer to this cataclysm, and *as surely* it behooves God's "wise and faithful servants" to proclaim its immediate outcome (Matt. xxiv., 36–37), which is the Millennium. In the *Forum* Professor Goldwin Smith lately added his testimony to a generation of witnesses, saying: "There is a general feeling abroad that the stream of history is drawing near a cataract now; and there are apparent grounds for the surmise. There is everywhere in the social

rame an untoward unrest, which as usual is a sign
of fundamental change within. Old creeds have
given away."

The Saale *Zeitung* states that Count von Moltke,
just prior to his death, concluded an exhaustive
study of European armaments, ending with the
assertion that France was ready for war and
Russia nearly so, and that a great conflict could
not be delayed beyond 1892. He submitted these
views to the Emperor during his last visit to
Lubeck. These are not isolated opinions, nor is
my own mind in such *solitary* sympathy with the
religious or *lugubrious* side of the matter as many of
my critics claim. To establish this, let me quote
what a fairer contemporary admits, and what the
rest *suppress*. "It is strange, but right upon the
heels of Professor Totten's statement comes the
announcement of the great Prophetic Congress,
that was recently in session in the Mansion House,
London. This congress was composed of hundreds
of the most learned bishops, prelates, members of
Parliament, and deep thinkers of the age. They
gave it out as the result of their combined wisdom
and labor that the end of the 'world' (age) would
come on or about the year 1899."

In what, forsooth, does all this differ from what
the readers of these brief letters have had set before
them, unless it be that I have given reasons for the
conviction that is in me, and set them forth on
"tablets so that men that run may read"? It

strikes me that such facts sufficiently condemn the editor of the *Independent* as an ignoramus, and show that he of *The Christian at Work* is only working amid the "tares." As for me, I have been laboring in other portions of the field. For thirteen years I have been watching the "cycles," conning the "prophets," calculating the "times," and noting the "signs," and I have been taught that what God hath cleansed no man should dare to condemn as common! In other words, to me it has been demonstrated that the Pyramid of Egypt, the Apocrypha, the deeper Masonry, the Cabbala, the Talmud, and the very Myths unite in ascribing greatness unto Him whose "word," in its more authorized form, certainly bears no uncertain testimony as to that whereof I am a witness.

Conscious, then, of where I stand, and of the years of labor wherein its firm foundation has been laid, what should I care for adverse criticism, concocted at one sitting by unfriendly reviewers— save that I cannot but admit concern that so many of my fellows prefer the "sound of brass and tinkling cymbals" to sound reasons.

Let me refer my readers to Æsop's fables, and suggest the teaching of that one describing the final circumstance of those who would not heed the oft-repeated cry of "Wolf!"

Again, as for myself, I am neither "that prophet" nor "Elias"; I am but the voice of one of Israel's many watchmen on the towers of time, the mere

echo of "a midnight cry," for "the morning cometh," "and also the night!" "The kingdom of heaven is at hand," and it is "*the Millennium.*" But the kingdom of *another* is its herald in the guise of judgment! Go ye not out after *that one!* for all its ways lead to destruction.

All of the cycles are running into perihelion together, and all the signs of spring upon the "Annus Magnus" are putting forth their buds. Chronologically, I believe and know that we are living in "the final year of grace," and I have explained my meaning. As it is a "day of the Lord," being Jehovetic (5651), and as last Sunday was the "summer solstice," *the midnight hour* has *struck!* And in the present article I will show the face of the dial.

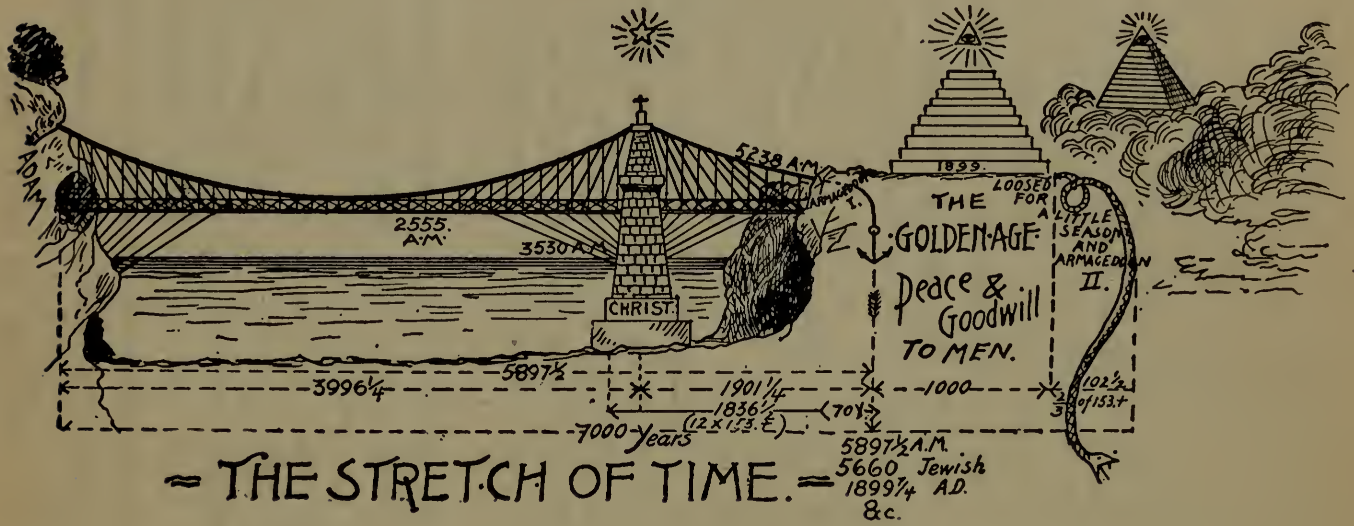
History is about to repeat itself upon a concentrated scale, and when this particular section of the final chapter begins, "faith" *must* give place to "FACT." Work cometh of faith, and faith of grace (Rom. xi., 5–6; James ii, 18–26), but "when the son of man cometh, shall he find faith on the earth?" Verily these be the days of the unjust judge, and already hath the widow begun to trouble him with her importunities. (Luke xviii., 1–14)

"Watchman, what of the night?" This being, therefore, the question, I will answer it by another. Stood we, awakening from a dream, upon the Brooklyn Bridge, with dense fog all about us, could we determine our position with reference to the

shore? Undoubtedly we could. Not from the catenary itself, perhaps—or, at any rate, not from it alone—but from the directions of the subordinate cables, the bend of the roadway, and perchance the trend of the traffic passing us.

It is exactly so with chronology. Its grand catenary of years, upon which hangs the bed of history, is an accurate astronomic sequence, and throughout its length it has been "*set*" to meet the necessary strain. It is well anchored to both shores of "Time." Starting with "Adam" on the thither bank, the first great arch bends to its place of rest in "Christ," the solitary Pier that founds the structure. Thence, forward, moving to the hither shore, its cable sinks its anchor in the Second Advent. The road is steep to reach the plain beyond, and round its termination are the legions of "the enemy" arrayed. The race is nerving for the fray, and Michael and his angels have already joined in battle for the Lord. The war, as yet, is in the heavenly places, but the rout begins, and soon the vanquished hosts of hell will find their final foothold on the earth. Then woe unto the inhabiters thereof, for Satan knows his time is short!

The several tables which accompany this paper have been taken from my vindication of Biblical chronology, entitled "Joshua's Long Day and the Dial of Ahaz," and constitute the meat of all my calculations.



= THE STRETCH OF TIME. =

As introductory thereto, a general table * of chronology is given by which the reader may obtain a bird's eye view of "All past Time."

In the first table † will be found, the almanac of the opening month of the "Mosaic Creation," or, rather, the "years of the generations of Adam," and bracketed against its first and *literal* "*day*" will be found the *origines* of cycles, which, without lapse, stretch down to ours, and dominate our current almanacs.

In the second table,‡ several of the more important systems of chronology are harmonized about the year of the Nativity, so as to show their relative places upon the true or A. M. years. It is a very important pillar of chronology, and is the pier on which we build.

In the next table § I show the general skeleton of "Gentile times." They commence with 3376½–7½ A. M., when Nabopolassar, the father of Nebuchadnezzar, revolted from Assyria (3376½) and was crowned (3377½ A. M.) as the first king of "the Chaldee Babylonian Empire," or "The Head of Gold." Thence its 2520 "set" years extend in their full *solar* amplitude to 5897½, which is our 1899¼. The seven years' insanity of Nebuchadnezzar terminated in 3442½ A. M. A year and a half covers his restoration, epistle, and demise

---

* See page 146. † See page 148. ‡ See page 149. § See page 15[illegible]

With 3444 to 5888, both inclusive, we have the thing typified in 2520 *short*, or lunar years. Then comes the brief spell, a corresponding year and a half of "grace," and the whole era winds up with what Esdras denominates "as it were, a week of years" (4 Esdras vii., 43), and gives of them a dismal picture.

In the final table* I have simply enlarged the scale, encompassing this *initial* "period of judgment," and against it have set other scales in due array so that any one may enter it upon familiar lines, and thereby quicker reach the central one, which now is hastening to its end.

Its end, as I read chronology, is the beginning of the Millennium, and answers the question set at the opening of this paper. I know of no flaws in these tables, either astronomical, chronological, or historical, and by means of them I am permitted to convey to all my race the substance of my own convictions.

As I am my brother's keeper first, and my own next, I recognize the double responsibility, and I would acquit myself thereof. It is on this account that these articles have been placed in a secular newspaper, so as to reach the by-ways and hedges, and compel those who wander there to hasten to the supper ere the doors are closed. As for the

---

* See opposite page 150.

churches, and the religious press, "they have Moses and the prophets, *let them hear them!*"

Finally, and in view of what now must first come to pass, let me quote at length the closing chapter of "the teaching of the Twelve Apostles," lately recovered by Bryennios, the Metropolitan of Nicomedia.

"XVI. Watch! for your life's sake! Let not your lamps go out, nor your loins be ungirt, but be ready, for you know not the hour in which our Lord cometh. Assemble oft, seeking the things pertaining to your souls, for the whole time of your faith will not avail you unless you be perfected in the last time. For in the last days false prophets and corrupters shall be multiplied, and the sheep shall be turned into wolves, and love shall be turned into hate; for as lawlessness waxeth, men will hate one another, persecute and betray, and then will appear the world seducer, like the Son of God, and he will do signs and miracles, and the earth will be given into his hands, and he will do iniquities that have never been done from the beginning. Then the human creation shall come into the firing of trial, and many shall be made to stumble, and shall perish, but they that abide in their faith shall be saved from this curse. And then shall appear the signs of the truth: first, the sign of an opening in the sky; then, the sign of a trumpet's voice; and third, a resurrection of the dead; not all, but as it hath been said: 'The Lord will come, and all the

saints with Him. Then will the world see the Lord coming upon the clouds of heaven.' "

C. A. L. Totten.
U. S. Army.

Yale University,
June 13th, 1891.

Collyrium for the Laodiceans.

(Rev. iii., 13-22.)

" I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall declare when I am instructed.

" And the Lord answered me, and said, ' Write the vision, and make it plain upon Tables, that he may run that readeth.

" ' For the vision is yet for an appointed time, but at the end it shall speak and not lie; though it tarry, wait for it; because it will surely come, it will not tarry.' " So be it, for:

" The Lord is in his Holy Temple; therefore let all the earth keep silence before him."

Habakkuk ii., 1–4, 20.

" And it came to pass, when the forty days were fulfilled, that the Highest spake, saying, ' The first that thou hast written publish openly, that the worthy and unworthy may read it, but keep the seventy last, that thou mayest deliver them only to such as be wise among the people; for in them is the spring

of understanding, the fountain of wisdom, and the stream of knowledge.' And I did so."

2 (4) Esdras xiv., 45–48.

GENERAL CHRONOLOGY.

He that hath "eyes" is "wise;" let him count the "times" hereon.

	A. M.
Creation of Adam. (Gen. i., Chron., Hist., and Astron., agree with inspiration.)	0
Birth of Enos. (Gen. v., 3, 6.) His name is significant!	235
A quo of Current Jewish Calendar (Gen. iv., 26)	238
Warning as to Flood; 120 years previous; *to a day!*	1536
Flood begins (Sabbath 17th, 2d mo.) Equinox to Equinox!	1656
Flood ends (Sabbath 27th, 2d mo.) 365¼ days' duration!	1657
Abram leaves Ur Tuesday, 15th day, 7th month	2082
Abram enters Egypt. (Jacob 215 years thereafter)	2083
Exodus 430 years thereafter (Tuesday, 15th day, 7th mo.)	2513
Joshua's Long Day (Tu.–Wed.–24–25th, 4th civil mo.)	2555
Temple Founded (4th year of Sol.) (480 y. after Exodus)	2993
Temple Dedicated (was 7 years building)	3000
Captivity of "Israel," fall of Samaria, *end* of year	3284
Dial of Ahaz, Solar "New Year's Day," Wed. 18th, 1st mo., *Lunar*	3293
Captivity of "Israel." Transferred to Media	3306
Nabopolassar ascends. "Times of the Gentiles" begin	3377
Captivity of Judah. (Jehoiachin)	3406
Cyrus the Persian. (*N. B.*, 3d year of "Darius the Mede" Dan. v., 31; ix. 1. xi., 1.)	3468
3d year Cyrus, Dan. x. 1	3470
Cambyses 2d year, 70 years' captivity ends	3476
Riddle of Esdras, Solar New Year's Day, 14th year of Ahasuerus	3530
Twentieth year of Artaxerxes, "70 weeks" begin, *Lunar*	3557

A. M.

Alexander the Great. (Daniel viii.) (Common Era) 3660
Alexander ascends. (True Chronology)................3667
Augustus Cæsar 3970
Birth of Messiah, Dec. 25th, "While *shepherds* watched!" 3996
Thirtieth year of Augustus Cæsar. (753 A. U. C.) ends in 4000
Messiah "cut off," "but not for himself!" 4029
Jerusalem captured (Pagan, to Papal Rome, Transition) ..4637
Scribe's Annotation in Esdras (5000 A. M., Jewish).......5238
Warning as to "End." (120 years.) "The Dark Day," etc. ....
"Inexplicable" *Herschel!* Matt. xxiv., 29. (May 19th, 1780 } 5778
"The 2300" years *End* (Dan. vii.), Lunar, *i. e.* 2230 Solar years ....
We are cleansing the Temple, and the Host is returning ... . } Palestine Redivivus! } 5890
End of "The Times of the Gentiles" (2520 *Solar* years ..5897
2300 lunar years end if counted as 2230 solar years from Alexander's accession........ 5897
The 1335 year of Daniel 5660 Jewish, 1899 A. D 5898

First Advent. Second Advent.

3530 : 3996 : : 5000 : 5660 !

Christian. Jewish.

Ne Varietur.

CHRONOLOGY.

THE BIRTHDAY OF TIME.

THE HISTORICAL AND SCIENTIFIC STARTING POINT.

Year 1 Astronomical, or 0 A. M. 1656 before the Flood. 2555¼ before Joshua's Long Day.		Date of Month.	5890 Solar Years before the Autumnal Equinox of 1891 A. D. — 1st Civil Month, Autumnal Equinox.
First Week. First Day, ★	Sunday.	1 ◀	"Let there be Light." I. The cycle of the Hours begins.
Second Day,	Monday.	2	II. The Solar year begins with the first day of the week (apply Solar cycle as a test).
Third Day,	Tuesday.	3	
Fourth Day,	Wednesday.	4	III. The ancient Solar cycle begins, seven Lunar years. (Antediluvian) intercalated.
Fifth Day,	Thursday.	5	
Sixth Day,	Friday.	6	IV. Common Team of Eclipses begins.
Seventh Day,	Saturday.	7	
Second Week.		8	V. The Lunar cycle begins, *i.e.*, Metonic.
		9	VI. A Moon begins agreeing with ours.
		10	VII. Scriptural History begins. No dates fail to accord with this "line of time."
		11	
		12	VIII. The maximum cycle of Eclipses begins.
		13	
Second Sabbath. . . .		14	IX. Proved by the transits of Venus.
Third Week.		15	X. Proved by the transits of Mercury.
		16	XI. Prophetic times and cycles commence.
		17	XII. The week begins, agreeing with present sequence.
		18	XIII. All the rectified dates of secular history corroborate this date.
		19	
		20	XIV. The Equinoxes agree thereto.
Third Sabbath. . . .		21	XV. The genealogies of the Bible agree.
Fourth Week.		22	XVI. Finally, all astronomy and history that does not agree thereto is necessarily *bogus*.
		23	Beyond it there is nothing "*pre-historic*"—geology, evolution, and disbelief to the contrary notwithstanding.
		24	
		25	
		26	
		27	
Fourth Sabbath. . . .		28	
Part of Fifth Week. . .		29	
		30	

"In the beginning," of which Moses wrote the concentrated activities of "Elohim" laid the strata of the earth as set forth in Genesis, and we have no *ex post facto* basis upon which to judge the results. Chronology corroborates the account. This is sufficient.

THE BIRTH OF JESUS, "THE CHRIST."

6th of the 3rd Civil Month, 3996 A. M., i. e., of the IXth Sacred Month. In the "Evening" of the Sabba[th] Day. Upon our Friday Night, December 25th, 750 a.u.c.

THE VARIOUS SYSTEMS OF CHRONOLOGY HARMONIZED.

THE ERRONEOUS SYSTEMS.				THE TRUE SYSTEMS.					
"Common." A. D. Consult The A. V. Bible.	"Common." B. C.	Julian 'Period.'	A. U. C. The Roman Era.	A. N. Years	B. N. Years	A. M. Years 'Past Time'	Astro. Years 'Duration.'	Years by Millenaries.	REFERENCES AND REMARKS.
	11–10	4703–4	743–4		6	3990	3991	3990	
	10– 9	4–5	744–5		5	3991	2	1	
	9– 8	5–6	745–6		4	3992	3	2	
	8– 7	6–7	746–7		3	3993	4	3	
	7– 6	7–8	747–8		2	3994	5	4	
	6– 5	8–9	748–9		1	3995	6	5	Luke i. 6.
	5– 4	9–0	749–0	0 ✳	0	3996	7	6	ii. 1-29. ⊙ 1.
	4– 3	4710–1	750–1	1		3997	8	7	Matt. ii. 1-15.
0	3– 2	1–2	751–2	2		3998	9	8	ii. 15. 18. ● 8.
0– 1	2– 1	2–3	752–3	3		3999	0	999	ii. 19. 23. This, 753 a.u.c.
1– 2	1– 0	3–4	753–4	4		4000	4001	4000	is the 30th year of Augustus Cæsar
2– 3	0	4–5	754–5	5		4001	2	1	● 20.
3– 4		5–6	755–6	6		4002	3	2	
4– 5		6–7	756–7	7		4003	4	3	
5– 6		7–8	757–8	8		4004	5	4	
6– 7		8–9	758–9	9		4005	6	5	
7– 8		9–0	759–0	10		4006	7	6	
8– 9		4720–1	760–1	11		4007	8	7	
9–10		1–2	761–2	12		4008	9	8	Luke ii. 42-52. The Saviour twelve
0–11		2–3	762–3	13		4009	0	9	years old.
1–12		3–4	763–4	14		4010	4011	10	
2–13		4–5	764–5	15		4011	2	11	
3–14		5–6	765–6	16		4012	3	12	
4–15		6–7	766–7	17		4013	4	13	
5–16		7–8	767–8	18		4014	5	14	
6–17		8–9	768–9	19		4015	6	15	
7–18		9–0	769–0	20		4016	7	16	
8–19		4730–1	770–1	21		4017	8	17	
9–20		1–2	771–2	22		4018	9	18	
0–21		2–3	772–3	23		4019	0	19	
1–22		3–4	773–4	24		4020	4021	20	
2–23		4–5	774–5	25		4021	2	21	
3–24		5–6	775–6	26		4022	3	22	
4–25		6–7	776–7	27		4023	4	23	
5–26		7–8	777–8	28		4024	5	24	
6–27		8–9	778–9	29		4025	6	25	Luke iii. 1, Mark i. 11.
7–28		9–0	779–0	30	▲	4026	7	26	Mark i. 12-13, Luke iv 1-13, iii. 38.
8–29		4740–1	780–1	31	3½	4027	8	27	John v. 1.
9–30		1–2	781–2	32		4028	9	28	i. 4.
0–31		2–3	782–3	33	▼	4029	0	29	xiii. 1. Crucifixion.
1–32		3–4	783–4	34		4030	4031	30	
These years continue down to year 1890 A. D.	—	And these to its corresponding 6603, J. P.	&c.	35		4031	2	31	
				36		4032	3	32	
				37		4033	4	83	
				38		4034	5	34	Acts ix. 23.
				39		4035	6	35	

THE CONCLUSION OF THE WHOLE MATTER

OR A

GENERAL SKELETON OF "THE GENTILE TIMES"

AS SET FORTH UPON THE

BIBLICAL OR SACRED "CALENDAR."

TRUE A. M. YEARS.

2520 Solar Years.—Dan. ii. vii. viii. ix. x. xi. xii.

65 {
21. y. { 3377½ From middle of each, inclusive. 3398½ — "And *because* the Bridegroom was *long away* they all slumbered and slept."—Math. xxv. (The true translation as rendered by the best Greek scholars.)

45 { TYPE.

3399 Dan. ii.

3433 Dan. iii.

3434 Neb's Vision.—Dan. iv. 1–27.

3435½ Dan. iv. 28–33.

3436½
3437½
3438½
3439½
3440½
3441½ } 7 Nebuchadnezzar's "INSANITY."

3442½ Dan. iv. 28–33.

N. B.—The central point of the whole era is **4636-7-8 A.M.**

½ {
1 { 3443 Neb.'s Epistle to all Nations Written. *Vide* Dan. iv. 34–37.

2445 { 2nd Thess. ii. 6, 7–17.

3444 — 2520 Lunar or 2445 Solar Years inclusive — 5888

(HABAKKUK Chap. ii. 3.) THE "SHORTENED" "SEVEN (LUNAR) TIMES" OF JUDAH, Mercifully Reduced. (MARK Chap. xiii. 20.) } 4666=Central Year!

The final 7 years must be float'd into modern A.D. years.

1 { Mal. iv. 5889 2 Thess. ii. Zach. xiv.

½ {

7 { ANTI-TYPE.

"666" Rev. xiii. 18.

5890½		2 Thess. ii.	1892¼
5891½		Rev. xiii.	3¼
5892½	"ANTI-CHRIST'S"	Dan. ii.	4¼
5893½	REIGN	Mark xiii.	★ 5¼
5894½	7 OF	Dan. iii.	6¼
5895½	HORROR.	Dan. xi.	7¼
5896½		Rev. iv. xix.	1898¼
5897½	To Middle of Year.	James v.	1899¼

1899 A. D.—6000 A. M. Soli-Lunar=1335th year.—Dan. xii. 12.

Sometime, from now on, after the final 7 years have been fully begun, and "the Lawless one" has been identified (2 Thess. ii. 3, 8) Redemption draweth nigh. There is, therefore, now but one Christian motto, "And what I say unto you I say unto all, WATCH!"—St. Mark xiv. 32.

"THE END OF THE AGE."

Long and Short Years consolidated.	Lunar Time from Joshua's Long Day, 2555 A. M.	Scale of the Seasons.	From the Dedication of Solomon's Temple, 3000 A. M.	True Astronomic Duration	True A. M. Years from Creation.	From the Babylonian Era 3377 A. M. Time of the Gentiles	From the Exodus, 2513 A. M.	Dating from Abraham's 'Call,' 2083 A. M.	The Scale of Modern Months approximate.	Common A. D. Years.	Modern 'Jewish.' Sacred Years (Lunar Always Shifting.)	Modern 'Jewish.' Civil Years.
5990	3435	☉ ♎ Autumn.				2510	3374	3805	Sept. Oct. Nov. Dec.		564^9	
		☉ ♑ Winter.							Jan. Feb.			
		☉ ♈ Spring.	2887	5888	5887				Mar. Apr. May			584^9
		☉ ♋ Summer.							June July Aug.	1889		
5991	3436	☉ ♎ Autumn.				2511	3375	3808	Sept. Oct. Nov. Dec.		564^9	
		☉ ♑ Winter.							Jan. Feb.			
		☉ ♈ Spring.	2888	5889	5888				Mar. Apr. May			565^0
		☉ ♋ Summer.							June July Aug.	1890		
5992	3437	☉ ♎ Autumn.				2512	3376	3807	Sept Oct. Nov. Dec.	L. C.—10 S. C.—23 Ep.—9 D. L.—E	565^0	
		☉ ♑ Winter.							Jan. Feb.			
		☉ ♈ Spring.	2889	5890	5889				Mar. Apr. May			585^1
		☉ ♋ Summer.							June July Aug.	1891		
5993	3438	☉ ♎ Autumn.				2513	3377	3808	Sept. Oct. Nov. Dec.		565^1	
		☉ ♑ Winter.							Jan. Feb.			
		☉ ♈ Spring.	2890	5891	5890				Mar. Apr. May			565^2
		☉ ♋ Summer.							June July Aug.	1892		
5994	3439	☉ ♎ Autumn.				2514	3378	3809	Sept. Oct. Nov. Dec.		585^2	
		☉ ♑ Winter.							Jan. Feb.			
		☉ ♈ Spring.	2891	5892	5891				Mar. Apr. May			565^3
		☉ ♋ Summer.							June July Aug	1893		
5995	3440	☉ ♎ Autumn.				2515	3379	3810	Sept. Oct. Nov. Dec.		565^3	
		☉ ♑ Winter.							Jan. Feb.			
		☉ ♈ Spring.	2892	5893	5892				Mar. Apr. May			565^4
		☉ ♋ Summer.							June July Aug.	1894		
5996	3441	☉ ♎ Autumn.				2516	3380	3811	Sept. Oct. Nov. Dec.		585^4	
		☉ ♑ Winter.							Jan. Feb.			
		☉ ♈ Spring.	2893	5894	5893				Mar. Apr. May	Last year of		565^5
		☉ ♋ Summer.							June July Aug.	1895 Modern Solar Cycle.		
5997	3442	☉ ♎ Autumn.				2517	3381	3812	Sept. Oct. Nov. Dec.		565^5	
		☉ ♑ Winter.							Jan. Feb.			
		☉ ♈ Spring.	2894	5895	5894				Mar. Apr. May			585^6
		☉ ♋ Summer.							June July Aug.	1896		
5998	3443	☉ ♎ Autumn.				2518	3382	3813	Sept. Oct. Nov. Dec.		565^6	
		☉ ♑ Winter.							Jan. Feb.			
		☉ ♈ Spring.	2895	5896	5895				Mar. Apr. May			565^7
		☉ ♋ Summer.							June July Aug.	1897		
5999	3444	☉ ♎ Autumn.				2519	3383	3814	Sept. Oct. Nov. Dec.		565^7	
		☉ ♑ Winter.							Jan Feb.			
		☉ ♈ Spring.	2896	5897	5896				Mar. Apr. May			565^8
		☉ ♋ Summer.							June July Aug.	1898		
6000	3445	☉ ♎ Autumn.				2520	3384	3815	Sept. Oct. Nov. Dec.		565^8	
		☉ ♑ Winter.							Jan. Feb.			
			2897	5898	5897				Mar. Apr. May			565^9
									June July Aug.	1899		
							3385	3816	Sept. Oct. Nov. Dec.		585^9	
									Jan. Feb.			
			2898	5899	5898				Mar. Apr. May			565^{10}
									June July	1900	יהוה	
							3386	3817	Aug. Sept. Oct. Nov. Dec.		565^{10}	
									Jan Feb			
			2899	5900	5899				Mar. Apr. May			565^{11}
									June July	1901		
							3387	3818	Aug Sept Oct. Nov. Dec.		565^{11}	
									Jan. Feb.			
			2900	5901	5900				Mar. Apr May			565^{12}
							3388	3819	June July Aug.	1902	565^{12}	

Annotations in the chart, in order from top:

Date of publication of this volume

Jewish Irredentalism.

1½

Palestine Redivivus.

AN EPISTLE.

A compact with 'many.'

Altar Edict finished issued.

False JEHOVETIC Years

xv.

Last year of Heb. Cycle.

i.

279 Cycle Anc. Heb.

The last Sabb'tic year. The 842nd.

ii.

666

iii.

iv.

v.

MENE MENE TEKEL U-PHARSIN.

vi.

This is the 1335th year from 565 A.D.

vii.

viii.

ix.

42 months 3½ years or 1260 days.

1260 — 1290 — 1335

Left margin: ½ YEAR 183 DAYS; 365¼; 483; 365¼; 365¼; 55¼; 2300 DAYS; 365¼; 365¼; 1335 DAYS; 365¼; 108⅓; 30; 44; ½ YEAR & 1 DAY 183 DAYS; THE 1335th DAY IS THEN

One day *over!* Therefore is one day into this the new and Blessed Era, *i. e.* the 1335th day is the first *day* of Easter Passover of the 1335th *year!*

N. B.—This table gives upon an enlarged scale the years surrounding the *final seven* upon the "Times of the Gentiles" They anti typify those of Nebuchadnezzar's insanity, and cover "Anti-Christ's" reign of Reason The latter half of the seven, which will probably be bi-sected by the setting up of His image in the Temple, is the time of "Jacob's Trouble" The position of these years in the general scheme is shown in the final table in this volume. Their relation to other chronological scales is set forth here.

Accompanying this article the editors selected 'or publication the following letters, which explain hemselves. They were overwhelmed with corre- spondence from all sides, the which was dictated by every shade of opinion. In the meanwhile, the uthor himself received budgets in his own daily nail, and press clippings enough to fill several vol- mes as large as the present. Several things were certain from this mass of testimony, the widespread nterest excited, the opportunity of the topic, the ively concern of the religious laity,—and the gen- eral deadness of the world at large, of the more nfluential editors of the religious press, and of the Shepherds of Israel—not of all, indeed, but of so arge a majority that it became a matter of comment —and remains so unto this day.

This is a striking sign of the times, in fact one of he most striking, for that a serious discussion of he second Advent—the Central Hope of History,— ind the vital tenet of Christianity, should beget so ittle response in quarters where it had *a right to ex- pect an earnest and fair consideration at all times*, is a demonstration of how soundly many of the virgins have been sleeping. The author himself makes no claim for these articles as *the Predicted* Midnight Cry.

To such, however, as accept and hear the voice, t is literally, at least, *a* "midnight cry!" and to this extent, as the editors remark, it certainly puts each of us to the crucial test. For treating it in

days like ours with utter unconcern, with bitter condemnation, or with ridicule, is to stand convicted under any circumstances, and to anticipate the stinging rebuke of Him who is to come. (Matt. xxv., 40.)

THE MILLENNIUM.*

Professor Totten's Predictions and What is Said of Them by Our Readers.—Praise and Condemnation Singularly Blended.

PROFESSOR TOTTEN'S articles on the Millennium, despite the adverse criticism they have received from several editors of religious publications, and members of the clerical professions, have been heartily endorsed by the majority of thinking people, and particularly by many thoughtful students of theology. We present herewith such of the criticisms sent us as we can find room for. Others are either too long or too uninteresting. One of the most striking letters, in support, in part at least, of Professor Totten's theory, comes from a well-known student and writer, Mr. Henry Whitney Cleveland, of Louisville, Ky. He sends it to us captioned "The End of the Age," and we could not do better than print his conclusive argument in full. It reads as follows:

"The End of The Age."

To the Editor of Frank Leslie's Weekly:

"Not being honored with a copy of a book by Prof. C. A. L. Totten, of Yale, nor asked my opinion, I have yet read the opinions of William Hayes Ward, of the *Independent*, and of L. S. A. Maynard of the *Christian at Work—what* work? I have held the doctorates of divinity and of law for many years, and

* Extracts from Franklin's Ill. Weekly, June 27, 1891.

en compelled to edit *Appleton's Journal*, and a great daily wspaper, because the ministry did not support me as the law l: and I have discovered that 'we doctors' have no longer a tent upon the Scriptures; that Hebrew and Greek are no nger exclusively in our keeping, and that greater men than in these States, England, Germany, and in France, are read-, and doing their own thinking. The bishops of the Metho-t Episcopal Church, South, and their church, so prefer veal the ministry to age and zeal, that I am unable longer to sing th Charles Wesley:

'A charge to keep I have,'

d therefore I have not

'A God to glorify'

classing as either 'ignorant' or 'puerile,' one who looks at ly Scripture from the standpoint of a military instructor, and t with the yellow glasses of a theological seminary.

"I see no force in the sneer at 'our lieutenant.' I, too, have en a lieutenant and colonel both, and learned something in e profession—seen something on twenty battle-fields. I got ove my seminary horizon thirty years ago. The professor at le marks the desertion of our churches and does not regret I have faced several thousands in the last month, but as a le he is right.

"In Louisville, Ky., there has recently adjourned a church tension meeting, at which met the bishops and greater clergy the southern half of the largest denomination in these ates. At ten churches I do not think the total attendance as five thousand, counting sinners, too, and one game of base-ll drew nine thousand, a part being Methodist youth, and on e same Sabbath. Why? Because the base-ball clubs train to the standard of the times and play to win, and the clergy God only knows what they do or expect! Theaters, too, aw the larger and more intelligent congregations.

"My critical brethren are driven to pen and lecture for a living, and, like Edmund Sparkler and myself, are 'equally hard up for a remark.' Brother Maynard 'has neither time nor patience' with the millennial views; but, as Professor Totten and even Colonel Robert G. Ingersoll are heard, might we not borrow a method to awake our sleeping audiences? Brother Ward attacks 'our lieutenant' for saying the world will soon come to an end, when he is so far from saying it as a thousand years is from seven years. Pray how can a *Millennium* spin on if the world ceases to exist, or is *mille* not in the '*Independent*' dictionary?

"But the word Jahveh does not count 5651, but only 26! How do you know? The Latins counted years by driving nails in the temple walls and counting the nails—one, two, three. By this method of enumeration the early Hebrew alphabet only counted twenty-two in all, and all consonants, the vowels being supplied by the reader. When the Arabic, or place system of enumeration by decimal multiplication came in use, Brother Ward does not know. He attacks Professor Totten for its use. It is the second oldest system in the world, as the signs of numerals are older than all alphabets, and the counting by the ten fingers or hand signs is the very oldest of history or tradition.

"By the fingers, numbers were expressed up to ten thousand and the manner of folding and indicating value by position was much like the signs of the deaf-and-dumb alphabet (see *Encyclopædia Britannica*, Art. Numeration) also (Hebrew.) Thus the decimal enumeration is next to the simple sequence. The use of the abacus or squares or columns, to space the signs of numbers and give them value by position, is more recent than either signs or multiplication, and preceded the cypher or naught sign of place. The Etruscan division of the circle or naught, for values, still survives in the Roman numerals. The simple ○ became by perpendicular division ⦶ 1,000, or by horizontal crossing the upright, or alone, as ⊕ or ⊖, 500. To divid

he ⅌, thus ⅌, or D, is 500 still, and one-half of the ↀ or ⊥ is ., or 50.

"Greeks, Hebrews, and Syrians used their first nine letters or units, and the rest for tens and hundreds. Both Ernest Renan and Professor Spengler agree that Arabia was the robable centre of Semitic dispersion, and until the Islamic migration of 637 A. D. the peninsula held the Semetic tongue n a purity uncorrupted by Assyrian or African contact and admixture. Hence it is probable that Arabic enumeration was he one used by the Hebrew or middle Semitic races. But the Semitic twenty-two consonants failed at ת or 400, and if Ezra nvented the square letter of modern Hebrew he could compute rom 500 to 900 without much confusion or repetition.

"But in the time of the Caliph Walid, 705–715 A. D., the Arabs had no signs of numeration. These so-called 'Arabic numerals' are Indian, and the present decimal system, with the ero sign (o) to enable us to dispense with the ruled columns of the abacus, came from India to Arabia by an important ambassador, about 773 A. D.

"Mohammed, like Moses and Ezra, labored under the difficulty of expressing high numbers and long periods without convenient signs and our systems. Hence, in the Bible one reads hat small and obscure places lost, by battle or pestilence, more persons than, by the context, they had; and little Israel and Judah, never capable in space or in productiveness of supporting vast populations, are said, by acts of man or of God, to have lost as the Persian, or Roman, or the German or American armies have lost, in more authentic historic times.

"Moses and Ezra may or may not have had such a convenience as the old Greek abacus found at Salamis, ruled in columns for 1, 10, 100, 1,000, and finally for 6,000 drachms or one talent. A board strewn with sand was the first slate, and then paper, but both were ruled in lines for values by space and position. The Nana Ghat inscription, India, dates from the early part of the third century B. C., but the use of initial letters,

as M, D, C, for values, and multiplication by position is much later. The oldest modern style date is 738 A. D., and Sanskrit writers used position numerals in 600 A. D.

"Into these researches Professor Totten has gone deeper than the cyclopædists, and when he tells me that the consonants of the incommunicable name, with all of its vowel sounds only surmised for two thousand years, means 5651, I take off my hat and—*believe it!* Why under the gematria of unknown Semetic origin the letters כרה קהר mean 666 or the number of the Beast, and not simply six, or more, I really do not know. Yet the cyclopædists so say.

"Again Mr. Ward of the *Independent* writes: 'What Jesus Christ did not know it is preposterous for our lieutenant to attempt to discover by interpreting our Lord's words.' Ah! 'Hear! O Israel, the Lord thy God is one Lord.' Christ is God, but He was not God when He said: 'The day and the hour knoweth no man, neither the angels, nor the Son, but the Father only.' If the three masks or persons are one God, and if Christ is now the appearing face of the invisible God, He now knows what in A. D, 30 or 33 His Father alone knew. But the Lord did then know that certain signs, as plain as the tender green of the budding fig-tree, would be seen by '*That* generation' (Luke xxi., 32) spoken of, and when seen, would indicate the end as 'at hand,' with the precise date still unknown.

"Again, the *Independent* editor writes. 'If Christ did not know that His word meant that the world would come to an end in this decade, it is great conceit in Lieutenant Totten to find such a meaning in them.' Ah! What end? If it is the end of the physical world, the *Independent* editor is talking nonsense, for Professor Totten asserts the dawn of its thousand Sabbatic years. If he means the time world, or age, then he has to prove that Christ did not know that his language meant the end of the age within this century, and the harder task to prove is, that if Christ received the glory he once had, but did not then have, and yet may now have (John xvii., 5),

at He does not now know and by the Holy Ghost instruct ieutenant Totten to know and declare what he then gave the gns of unmistakably (Luke xxi., 31). If Christ then had His lory' why did He pray to have it restored, and if He is now od, and the Father then *knew*, and He knew not that cerin signs would precede the end, why did He tell believers to ok for the signs as they did for leaves in the spring seain?

"I have never seen Professor Totten's argument upon the ng day of Joshua and the recession of the shadow upon the al of Ahaz. The first has been to me but the coincidence of long, clear, summer day, with a moonlight night, the one supementing the other, but not coincident. It is not likely that e moon helped the daylight, nor the sun the moonlight. The cession of the shadow, if caused by such a receding and rockg of the earth on its axis as would splash the seas over the ntinents, in my opinion never happened. Bible or no Bible, do not think the motion of the earth has much altered or can ter, save as in a change of the axis of rotation. I believe that d happen in the Noetic deluge, and that the mighty waves of e spilled seas then drowned the planetary beings. If an ark de out the cataclysm, it was the best boat that ever floated.

"If Professor Totten can explain how the earth ceased to volve, or how it rocked back, he will have even more of my verence than he now has. I look for the restoration of Israel id of Judah very soon, but not for the Millennium for centues. To say what and why I believe in the identity of Saxons id Israel, and how I look for the Lord to come, will take more ace. He will come, but how and when?

"HENRY WHITNEY CLEVELAND.

"LOUISVILLE, KY., and BRUNSWICK, GA."

Professor Totten Called a Crank.

"*Editor Frank Leslie's Illustrated Newspaper*:—In my opinion you believe as firmly as I do that in a few years Professor Totten will be branded one of the blankest fools or charlatans of the century. His teachings are pernicious. They will cause insanity in many cases, else the history of the Millerites and others of that ilk will not be repeated. A newspaper should endeavor to instruct and entertain, and not play on the weaknesses of humanity. A Yale University crank may be as cranky as any tramp crank, and the tramp crank who would send such stuff to you would be called a fool for his pains. I speak thus frankly, for the reason that of late I have been a great admirer of your paper. To come down from the splendid articles of Atkinson and others to Totten's bosh seems like dropping from the heights into the mud.

"Met. L. Saley,
"Editor *N. W. Lumberman.*

"Chicago, June 3d, 1891."

God's Blessing Expected.

"I am reading with great interest Professor Totten's Millennium articles, and am buying copies for self, and others I giv away. Keep it up and God will bless the paper.

"W. G. Douglas.

"Baltimore, Md., June 5th, 1891."

Professor Totten's Theory Controverted

"*To the Editor of Frank Leslie's Weekly*: For th sake of the reading public, and in the interest of New Test ment exegesis, I wish to call the attention of Professor Tott to a few facts :

"1. The term 'millennium' is not found in either the Hebrew or Greek of the Scriptures. It is found six times in the Latin translation in only one book of the New Testament, in one chapter only, and in a confessedly difficult passage of doubtful interpretation. But upon this frail structure the doctrine of the Millennium is built.

"2. This assumption that the present divisions among Christians in respect to symbols of faith and church polity are in fulfillment of "perilous times," etc., is simply a bubble which bursts when we remember that Paul and Peter, and, in fact, *all* the New Testament writers, expected Christ to come during their lifetime. Only a strong imagination could construct a nineteenth-century Antichrist out of such passages, which predict a 'falling away,' but imagination is not exegesis.

"3. Will Professor Totten explain the parable of the mustard-seed and the leaven, which strikingly corresponds with the magnificent growth of the kingdom from Pentecost to the present. In other words, while he is proving that the world is growing worse, how will he dispose of such prophecies which set forth the triumph of Christianity? (Matt. xviii., 20; xxviii., 20. John xiv., 18.) The very nature and origin of the kingdom show permanence, strength, and growth. It was never born to die in its infancy. It exists for ages; neither the gates of hell nor Professor Totten's logic (?) shall prevail against it.

"WILLIAM RADER.

"BIDDEFORD, ME."

With the following article the first series was closed upon July 4th, 1891—an appropriate date! It appeared without editorial comment and unaccompained by any extracts from collateral correspondence.

THE MILLENNIUM: V.—WHAT IT WILL BE LIKE WHEN IT COMES.

A FULL answer to this momentous question lies well within the threshold at only the hither edge of which we stand to-day; and this threshold is not only lifted up by a great step above the ordinary plane of human history—as typified in the grand gallery of the great pyramid—but the onward vista is cut off by the gloomy clouds of the transition period now at hand.

We have the testimony of Isaiah (lxiv., 4) corroborated by St. Paul (1 Cor. ii., 9), that "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." These are the millennial things, and the things beyond and above the mere earthly perfection of even that glorious era. But we have the additional testimony of St. Paul, and others of the Ollam school, that "God *hath* revealed them unto us by His spirit, for the spirit searcheth all things, yea, the deeper things of God." Through, then, this glass, now but darkly transparent even to the wise, let us therefore peer, but for a moment only, lest we lose our sight.

When we cut down a forest another springs into its place, but one of a nobler order. Now the trees beneath which, in our banishment from Eden, we have vainly sought to hide our nakedness, are to be leveled in the coming tornado of Jehovah's judg-

ments, and in the midst of the cedars which shall replace them, and upon either side of the pure river which divides the royal city of "that day," aye, freely, in the midst of the very street thereof, the tree of life shall bear its seasonable fruits, and lend its leaves to heal the nations round about it.

Beneath that shade the meek shall inherit the earth, and the pure in spirit the kingdom of heaven. There the mourners shall be comforted, the merciful obtain mercy, and those who hunger and thirst after righteousness be filled. Its peacemakers shall be named anew, and the pure in heart shall see their God. Had we but taken hold upon salvation with one-seventh the faith that Nineveh accorded to an absolute stranger, not this MILLENNIUM only, but its heaven beyond, would have been ours! That we would not, is why our house is now so desolate. (Matt. xxiii., 37–39.)

As an era this age is Shiloh, named from its King. All of its years will be Sabbatic, and will be busied with good works—for it is "the rest that remaineth" —in spite of all unworthiness—unto them that lay hold thereon (Heb. iv.), and it was "made for man" (Matt. ii.) by him who is "Lord also of the Sabbath day." Its labors will be those of gradual "restitution," and "all things," in their order, will attain therein unto their final finite stature—for God hath blessed the Sabbath, and in the coming one will see the travail of His soul and be satisfied! How greatly do those err, and how bitter will their

disappointment be, who dream that such a state may be built upward from the dust, and cased downward without help from heaven!

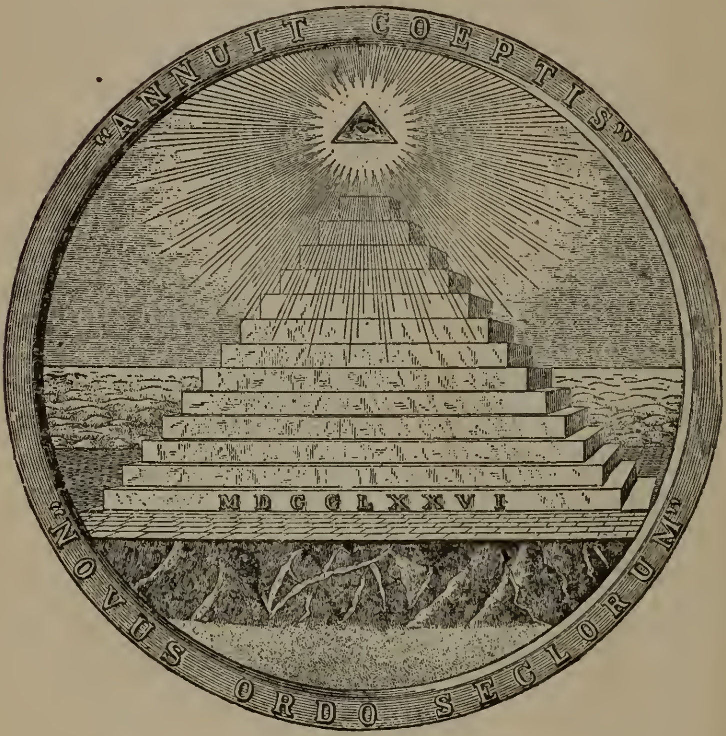
The whole of this is typified upon the great seal of Manasseh, the very history of which has been a prophecy consummately fulfilled before our very eyes. For it has timed to date, and shall have timed unto their end, the one hundred and twenty years of "preparation" (Gen. vi., 3; 1 Peter iii., 20) assigned to the unfinished state of human effort. What we, the "sons of the Revolution," have lacked, our forefathers wrought into our heraldic blazonry * with wisdom far beyond their knowledge, and the first intimation of the millennial dawn will be the descent of the capstone—that holy city—which we builders have hitherto persistently rejected.

* See cuts of arms and crest of the United States of America, and reverse to the great seal, with Scriptural quotations appended, on pages 163 and 164.

The Arms and Crest of the United States of America and the Obverse of The National Seal.

Ho! to the land *shadowing with wings*,—which is *beyond* the rivers of Ethiopia: that sendeth ambassadors *by sea*,—even in ships driven by *whirling things* upon the waters,—saying, go, ye swift messengers, to a nation outspread and tried. Ho! to a people terrible from their beginning hitherto; a nation that meteth out and treadeth down, whose ancient land the rivers have despoiled! (Isaiah xviii, 1-2 and verse 7th !!!) [*See page* 11-15.]

THE HITHERTO UNRECOGNIZED REVERSE TO THE "GREAT SEAL" OF THE UNITED STATES OF AMERICA.



"And the rain descended, and the floods came, and the winds blew, and beat upon that house ; and it fell not: *for it was founded upon a rock.*" (Matt. viii. 25.)

The first committee (Franklin, Adams and Jefferson) charged with devising a great seal for "Young America," was appointed upon the afternoon of July 4th, 1776. From that famous Day of Declaration, step by step, throughout the several phases of its mysterious history down to its final ratification (September 15th, 1789) by the Congress of the twelve original States at their first session under the Constitution—aye, even down to the date of the first official manifestation of its reverse face (June 20th, 1882), every single date repeats itself upon "the self-same day" an hundred and twenty years later. What is past is history foreseen by prophecy and corroborated by astronomy, and what is future is to be—fact. This matter is as closely tied to every cycle under heaven, and without any accident, as is the date of the publication of this closing article upon the Millennium to the "Declaration of Independence" itself, the which foreshadowed the more "perfect" era yet to come (St. James i., 25) so well as that *better* "Union" whose motto, too, is "Many in one." (Rom. xii., 5.)

We now have but a brief spell left us in which to clear away the rubbish, that has accumulated around the tiers already rudely reared, and the situation is certainly critical enough to put native patriotism to the blush, even were there no loftier substance to our hopes. Yet is there time enough for all the human phases yet remaining to the work, and genuine laborers are already at the task.

We have begun to set at least *this* house in order, for it was high time to ring the patriotic tocsin in a mansion that is a literal type of things to come, albeit fallen sadly from its first estate! Let the grand work go on, and let us brook no opposition. The commission under which I am now acting is *vised* with the seal of Millennium itself, and it is dated with significance enough to rouse a sleeping land.

With full "authority," therefore, I call upon all true Americans to rally to the right, and all along the line to raise the standards of reform—of *fearless* reform—and to begin everywhere at once. The men who hesitate are *lost*, and though there rally but a "thin blue line," henceforth we *do defy* "*the dragon*"*!* Right must prevail, and that right quickly, and though the whole arena be lined with those who sit in "the seats of the scornful," it is written that they will leave *these* games discomfited!

The inhabitants of the earth are soon to be startled by an "opening in the sky," out of which the chief, elect, and precious corner-stone of the human edifice will descend until, poised in the clouds, it hangs above the glorious mountain of the height of Israel. This is the city of that New Jerusalem which, is the "mother of us all," and she will claim her children, be they of the quick or dead!

Caught upward to her courts, they alone will witness the marriage of the Lamb, whose dwelling-

place is there; the while on earth, "the foolish virgins" will be seeking oil, but buying it in vain. For the beginning of the "times of Jacob's trouble" will have synchronized with these events, and all the world will stand aghast. They will be hurrying days, the like of which no history records for terrors multiplied and shattered hopes! But God hath mercifully shortened them, lest *no* flesh should survive, and at their close the scattered sons of men will welcome the Millennium. (Luke xiii., 34, 35.)

The day will probably be ushered in by a period of literal Sabbath rest, for men will sorely need it, and it will be in keeping with the type. The matins past, millennial things, in earnest, will begin. The task will be to rear an edifice which shall be worthy of its capstone. No Nimrod shall direct that busy, earnest throng, nor will confusion culminate the scheme; for God Himself shall bless *this* effort to reach heaven, and the sure foundation shall be Rock.

At last the long-neglected tiers will have been repaired, and the building will be ready to receive its casing. It will be applied in the old Egyptian method, working downward from the summit. The pavement must be completed, and ere the morning-stars of the Millennium have paled before its seven-fold sun, will the temple stand full-fashioned to receive its glorious capstone. The type, the thing typified, and the Antitype are all set forth in holy writ (Job xxxv., Isa. xix., Ephes. ii.), and in the

near future, will be just as literally realized as was the Mezocosm of Melchizedek at the Pleiadic dawn.*

Meanwhile, all evil tendencies will be restrained, and their satanic author " bruised in the head " and "bound." Whether they will or not, the nations will be "ruled with a rod of iron," and the hand that wields it will be omnipotent. His ministers of justice will be lightning-winged, and armed with flaming swords; men once themselves, such "judges" will insure to innocence the reign of peace. In that day each soul that sinneth will immediately suffer the consequences of its own iniquity; we shall see as we are seen, nor will there then be any refuge for a lie. That which one sows will he inevitably reap. Every vanity will be unprofitable from the start. All who " work " shall have the *pleasure* of their toil, and each one take his rest beneath a vine that is his own. Toward such a land who would not crusade with the King?—and count *all* human sacrifice a paltry thing—to see the crown upon his Saviour's brow!

In its inspired simplicity, the story of Eden, of man's fallen state, and of Messiah's future reign (which is the Millennium), has been handed down through the successive generations of our own race,

---

* The great pyramid of Gizeh. For full discussion *vide* " An Important Question," by the AUTHOR, John Wiley & Sons, 53 E. 10th St. New York City.

n the sacred books of Israel alone. Neverthless ve find sufficient of the true wheat sown into the iterature of every other people to guarantee the ruth of the original "Saturnian Age" and to af-ord an earnest of the common hope—on the Cylin-lers of Babylon and the Papyri of Egypt, in the Vedas, in the Zend Avesta, in the chronicles of the Celestial Kingdom, in the Sibylline books, in the Norse traditions, and even in the rude chiselings of he Incas and the Aztecs.

The record is everywhere essentially the same, ınd its spirit is still active; for, whatever fate has oefallen these several civilizations, "the desire of ıll nations" has persistently survived. Perhaps the nost remarkable example of its vitality is to be ound among our own Indians, who, by signs alone, ıave literally transmitted it *in silence*, from wigwam o wigwam, and for unnumbered moons.

Thus, throughout all history, have the sons of Adam testified as to the earlier "Atlantean Era," ınd deemed it certain that the Golden Age would come again; for this was quite as much the faith of Plato, Virgil, and of Seneca, as of Milton, Bunyan, ınd of Bickersteth, and in every language the con-viction has been clothed with all the wealth that poetry and allegory could bestow.

In particular, the Millennium will be an age best judged of, in comparison with ours, upon the prin-ciple of *vice versa;* for, if "coming events cast their shadows before," there is soon to be a *boule-*

versement of a sweeping character! In the first place, God will reign, the earth rejoice, and the multitude of the isles be glad thereof.

So far as man is concerned, he will instinctively respond, for he is the image of his Maker, and the Creator will be present with him. This, and this only, will evolve "the Coming Man,"—religiously, morally, intellectually, socially, and physically. One day in such an age were better than a cycle in Cathay, yet only such as are Arcadians indeed will ever see its light and life.

During the Millennium, the *super*natural will resume its *natural* place, for the definitions of fallen man are *un*natural, and we shall see things as they are. We shall live, in fact, upon a perfect earth, and all nature will rejoice to yield unprecedented increase. Man's occupation will begin in earnest, and more than ever will he be called upon to play his own part in terrestrial affairs. But in place of discord we shall have *true* unity, equality, and fraternity; in lieu of politics, real statesmanship; instead of Mammon, merit.

There will be "orders" in its society, but without respect to persons, for upon its highways only true nobility will ever find a mansion, while its humblest doorkeeper will be happy and content. As for the individual, the heart will rule, the head direct, the hand and foot obey. The neighbor will be first, and self be found anew in the great brotherhood of man. Its principles will be *realities*, its

ofessions be *sincere*, its aims *honest*, and its results *tisfactory!*

Its government will be that of an ideal common-ealth, whose surplus will be put to general use. ut its philosophy will not be left to human judg-ent, for it will be dictated by a law more rigid an the one from Sinai, and enforced to the final tter. Neverthless, it will be a "law of perfect erty," because it will recognize no *license*. There ill be no drones in the Millennium, and each ember of its communes will perform the task for hich his genius is best fitted. He will love his ork, be worthy of his hire, and be paid upon e spot.

Engaged in such pursuits, man's genius and in-ention will solve every problem. Industry will re-eem the desert, and commerce deck the sea. Whatever wisdom has dreamed of in ideal moments ill be there. The rough ways will be smooth; the rth a paradise, and all its denizens be tame. The ate will last a thousand years, yet for its joys a ousand years seems brief.

But, after all, 'tis but a preparation for a better rth, and, in his restored estate, man's circumstance ill be like Adam's ere the fall;—"*probationary*," beit he will be better constituted to resist tempta-on then, and also in "the little season" that suc-eeds, because of his experience and careful educa-on.

But how shall we attain even unto this ante-

chamber of heaven—the Millennium? "Many are called, but few chosen." In the trials of the coming days the human race will be more than decimated and the incorrigible will certainly be in a hopeless case. There is but one way—*genuine preparation—and the time is short!* It is therefore that I voice the "MIDNIGHT CRY," and if so be it be of God it will be heard!

There are but three classes who have any chance at all: First, the quick and the dead in Christ, who will be caught away before the tribulation has begun. *These* will "rule" in the Millennium, but they will dwell above it in the city of their King. The second class must pass through the fire, and ere they reach the loftier state must wash their own robes in the blood of martyrdom. This will be their final, desperate chance, and it will have an opportunity that will eclipse the reign of Nero. The third and last class will survive the crisis, and upon *them*, thus purified, devolve the purely human phases of replenishing the earth. (Gen. vi–ix.)

The rest of men, a fourth class, will be *blotted out*, nor wake again until the Sabbath day is past and gone. 'Twere best, perhaps, they woke not to that "second death," but the Eternal One hath sworn that all shall see the vindication of His might. Justice has a final controversy with all who have rejected Mercy.

[Signed at Yale University, Baccalaureate Sunday, June 21st, 1891 (it being the first day of "Commencement"), a

low twelve"; the moon being "full" at midnight for the eridian of Washington, D. C., "absolute time"; it also being summer solstice," *i. e.*, the sun having gone "full" at midy on the meridian of Greenwich, England, "absolute time." hus the "astronomical day" *began* with the "greater light" the "mid-heavens" of the "universal meridian," and the civil day" *ends* with the "lesser light" in the "mid-heavens" the "secondary meridian," and the interval between that high moon," and this "low twelve," is *midnight* on the dial the ages. "He that hath ears to hear let him hear."]

C. A. L. TOTTEN,
U. S. Army.

The foregoing article closed the Series, but not ie interest now fully awakened in the topic. It as generally discussed throughout the public ress; and in the *Illustrated Weekly*, for the next aree months, almost a column a week was devoted o the letters and comments *pro* and *con* which flowed n upon the Editors.

It is out of the question to reprint all this testiiony, nor for want of space can I spread out here he private correspondence which has come to me ersonally from almost every quarter of the globe. uffice it to say, the evidence is conclusive that a enuine wave of Christian interest in the Second Advent as such, and *in the primitive form of that Blessed Hope*," is sweeping over at least the Saxon Race.

It was partly under pressure from numerous quarers to continue the topic, and from a desire to reach till another class of thinkers, perhaps not quite so

familiar with the Biblical premises, that the writer at last consented to give a Second Series to the *Illustrated Weekly*. It consisted of Five Articles with similar titles, but treating the subject from a standpoint somewhat aside from religion as popularly defined. The papers appeared under the general title of "The Coming Crisis," in *Frank Leslie's Illustrated Weekly*, at irregular dates ranging from the 14th of November to the 30th of January, and are hereinafter reprinted in consecutive order.

Previous to the actual initiation of the Millennium it is generally believed by Students of the Prophecies that a brief period of excessive and universal troubles must be undergone by all mankind. The Church, that is the *true* Church, or "elect Bride of Christ," —(not the nominal sham that prays, and gives alms in public, simply to be seen of men, *and therefore has its desired reward of vanity!*)—is not to come into this "final tribulation."

The Scriptures teach that the faithful, who watch for their Lord's literal return and rejoice at every sign of Spring, are to be changed from mortal to immortal beings at the Second Advent, and that (together with the dead in Christ, who just previously will be resurrected in immortality) they will be caught up to meet Him in the opening heavens. This will be the *first* "phase" of that eternal separation of the "Sheep" and "Goats" which marks the Judgment.

During the brief period of tribulation the glorified Saints will inhabit the New Jerusalem, above and perhaps in sight—the rest of men will be "without" it, that is upon the earth. This is the time of the personal Antichrist, at least of the last half of his "week," and will be marked by excesses of every description. But while the Christian believes that these events succeed the Advent, and precede the Millenninm, *i. e.*, take place in the brief interim, it is also agreeable to their faith to expect that Nature herself will find her times and seasons so coördinated, as to assist in the general consummation, in so far as terrestrial affairs are concerned.

It is in view of this that the following Series of Articles is in its appropriate place. They deal with Nature as at present abnormally excited—upset, preparing, perhaps, for the very resurrection of the dead!—and attempt to show that coming events are already giving indubitable premonitions of their near approach.

Without further comment, therefore, we shall submit the articles as they were originally printed.

"They, therefore, who dwell upon the earth will for this reason be tormented, that having understanding they committed iniquity, and having received the commandments did not keep them, and having obtained a law, deceitfully made void that law which they received. What then will they have to say in the Judgment? or, how will they answer in the last times? For how long is the time during which the most High hath been long suffering towards those who dwell upon the earth? and yet not on their account but on account of those times which he hath fore-appointed.

II (IV.) Esdras vii. 72-74.

THE HOPE OF HISTORY.

PART III.

The Coming Crisis.

ASIDE FROM RELIGION

Why I believe it will come.

How I know it will oome.

How it will come.

When I believe it will come.

What it will be like.

"And ye shall hear of wars and rumors of wars; see that ye be not troubled; for all these things must first come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows." * * *

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the Sign of the Son of Man in Heaven."

Matt. xxiv. 6, 7, 29, 30.

THE COMING CRISIS.

PROFESSOR TOTTEN'S NEW SERIES.*

" We take pleasure in announcing that the first : Professor Totten's new series of short articles ɛaring upon 'The Coming Crisis,' will appear in ıis paper next week, and be followed by the ·mainder as rapidly as they can be prepared for us. rofessor Totten's Millennium articles have attracted ıe attention of the civilized world. They have :ought us letters from nearly every Christian land, ıd have aroused throughout the United States a ·newed and widespread interest in the subject of ıe Millennium. Nothing bearing on this matter rinted in recent times has exerted a wider influence : been more generally read than Professor Totten's ·ticles in this paper. In this connection we print a tter from the professor which announces the pur ɔse of his second series of articles."

* *Frank Leslie's Illustrated Newspaper*, Nov. 14th, 1891.

NEW HAVEN, CONN., *September 23d*, 1891, }
ANCIENT NEW YEAR'S DAY, 5652 CIVIL. }

To the Editor of Frank Leslie's Weekly:

As promised, I have nearly ready for you a second series of short articles upon certain phases of the coming crisis. In these articles I intend to address myself as particularly to the scientific "professor," as in the former series I did to those of the more sombre "cloth." Yet I opine the result will be about the same, for as the former would not lament at what they are pleased to term my unwarranted "mourning," so I am satisfied the latter will decline to pirouette, no matter how harmoniously I may pipe to astronomic measures!

The war between science and religion has all the latent animus of a pigeon-holed divorce case. There is not even the harmony that existed in Jack Sprat's family, for there the platter *did* get clean from meal to meal, whereas in the mutual stand-off—termed the theo-scientific compromise—which is just the opposite of matrimony, neither party will eat either the fat or the lean placed on the platter by the other! They have agreed, for policy's sake, to sit briefly at the same table at stated hours, but they eat in their own closets, and each partakes of food that, after all, it is best for all concerned is not displayed in public. In the meantime their untouched meal of wholesome haunches, temptingly streaked with fat and lean, is given to the "poor in spirit," who find no conflict between God's dual expression, *true* religion and science *properly so-called*, and who ask grace after cleansing the neglected platter.

However, let me say that I do not intend to answer my critics as to the former series. A long life even were too short to do so, and as I believe the present dispensation has practically come to the end of its tether, I shall not waste the valuable remaining moments to no purpose. I am satisfied that facts will justify me, and that the sounder judgment of your best class of readers has already passed a sufficient ver-

lict. "But what will you say or do if future events do not ear you out?" I have been asked. I will reply to this in the ext century—that is, after 1900. In the meantime, let me eturn the query, *ad hominum*, and ask my questioners what *hey* will say or do if future events *do* bear me out?

Confident of the integrity of my intentions in raising a warn-ig cry amid facts and premises that have been the study of iy life, I should be much better circumstanced even in the vent of abject failure—which for one moment I do not con-emplate—than those who, calling themselves "wise" and yet ot showing themselves so, are at present boasting of their etermination "to take the chances." Indeed, from a historical tandpoint the position of the world to-day upon this momen-ous question is exactly the same as that taken by Caiaphas ome 1,860 years ago (St. John xi. 49-50), and as a failure of iy calculations will merely be a *personal* matter, to the world's o-called gain, I shall share in whatever profit they may derive rom a continued lease of life to the present state of affairs. ut if so be the world is as much in error as was the afore-ientioned high priest, the situation will be enough altered to istify my avowed concern.

I certainly derive little satisfaction from the present altitude f ridicule heaped upon me, nor do I contemplate any pleasure i merely being able to say, "I told you so!" At any rate, I hall be better situated to accept whatever shall be accorded o me, in either event, than the scornful can be under any ircumstances. There is not even "common-sense" to justify heir position, while it does and will approve of mine, come hat may. In the forthcoming letters I shall seriously invite ractical men to an earnest consideration of what is now going n in our planetary system, and, from a matter-of-fact stand-oint, attempt to demonstrate the harmony with which all bout us is now conspiring, as it were, to *discord*.

C. A. L. Totten.
U. S. Army.

THE COMING CRISIS.*—I.

Aside From Religion, Why I Believe It Will Come—A Word In General.

From the most ancient times the planet Saturn has been looked upon as "malevolent," and in the light of certain lines of study now re-awakening honest interest, we may soon agree that the consensus of the ancients was founded upon more of fact than fable. We have yet to counterpart the wisdom of the Chaldeans, and in the science of etiology particularly, we have yet to take our very first lessons.

Astronomy to us is little more than the "mechanics of the universe," or, as Herschel defined it, "the *law* of the *astra*." As to the *philosophy* of what we see going on about us in the macrocosm we know little or nothing. But if we expect ever to *understand the operation of* "*law*," or to be able to make legitimate preparations to *withstand* its inevitable *consequences*, we must *take this higher degree of sidereal knowledge*, albeit it is now dishonored under the malassociated name of astrology.

There was a dark age that followed the temporary insanity of the Chaldean "head of gold," in which every species of higher "wisdom" became lost. In this interim mere judicial soothsaying usurped the chair once occupied by Daniel, and a

* *Frank Leslie's Illustrated Weekly*, Nov. 21st, 1891.

ost of Simons sold for gold their bogus merchan-ise. It was on this account that, on the resurrec-ion of mathematical astronomy, its sister, astrology, ell into disrepute. Though the latter was of elder nd of deeper intellect—for Joseph was an astrol-ger, and so were " Heman and Chalcol and Darda, he sons of Mahol," and Ethan, the son of Zerah, ll companions of Moses himself—nevertheless in s degraded state it was cast out, and since has ound a resting-place only among publicans and sin-ers. But we have almost exhausted the general prin-iples of mathematical astronomy. Its figures may till be a little ragged, but we have a good idea of hat they range around, so that, having learned hem, we may now pose to the astronomer the ointed query, " What next?"

Let us grant that we know the whole of math-matical astronomy, distances and eras, its eclipses nd its transits, and that, so far as mere figures re concerned, it has become at last a fixed and rozen science, what will be the next and natural tep? Undoubtedly it will be in the regions of onjecture and inference. We shall begin to argue nd draw legitimate conclusions from the premises e have established. The "Farmers' Almanac" nd "Sailors' Ephemeris" will add other columns o their tables, and against this or that phenome-ion, predictions, first as to the probable, and next s to the certain results in the physical world, will ind legitimate expression. The essays of our

Weather Department are "shadows cast before," and the coming almanac will be an event whose advent has been long foreseen!

We shall begin to predict the *consequences* of "sidereal configurations" as confidently as we hope in time to foretell the approach of cyclones, and of the varying waves of temperature upon the earth itself. We shall undertake to do for the earth as a whole what "Old Probabilities" does for these United States, and this will be the task of *astrology, properly so called.*

Not of the poor beggar, clad in scientific tatters, that now haunts the back alleys of our crowded cities and deceives the ignorant with sidereal jugglery, nor the more aristocratic master of some ancient and mayhap quite famous almanac, who still presumptuously hazards—where he finds a space—the answer to anticipated prayer, "about this time expect light rain"; nor the presuming disciple of Nostradamus, that keen judge of human nature, who sells back to us the horoscope we bear upon our face; nor the mere "weather crank" whose dire predictions raise a tempest in some local teapot and is satisfied. Far from it!

The coming astrologer will be a "past master" in astronomy, and a scholar in the science of history. Unlike poor "Wiggins," he will have his *facts* correct (!). There will be no theory about this business, and from condensed volumes of coincident phenomena and terrestrial disturbances,

xtending over years of well-attested observation, ill be unerringly able to warn, to counsel, and redict.

The forerunners of this class of scientists are lready in the field, and, though they often fail ecause their *data* are still so mixed and meagre, evertheless they labor on, as much convinced as as Galileo that the cycles they are studying evolve in spite of infallible Popes and their too revious anathemas!

About twelve years ago my attention was at-racted by a little volume published in Chicago. t was from the pen of Dr. M. C. Knapp, M. D., nd dealt in the discussion of what may now be ermed "scientific astrology." As a physician he as familiar with the *periodicity* of disease and nental disorders, and, as a liberally educated man, new of the existence of similar periods in the realms f other sciences. It was not only a natural, but a egitimate exercise of inductive philosophy, for him o compare the waves of influence that in turn uoy up and then depress the patient on a bed of ickness with those that mark the periods of day, nd even with the changes of the sun and moon nd planets. This he did, and drew conclusions vhich have not been gainsaid, but which rather ave gained constant evidence to prove that he was vholly right.

But he went deeper into the matter. The death-our of the human race has long been known to

oscillate around the fatal hours of 2 and 3 A. M.; now these are the ones in which the magnetic vitality and warmth of earth are at their daily minima. It is physical astronomy that tells us this, not mathematical; and yet there are mathematical results from which the "wise" may draw corresponding deductions. *For instance, ten tons, balanced at noon, when the attractions of the sun and earth are in opposite directions, weigh* 24 *lbs.*, 1 *oz.*, 2 *dr. less than at midnight*, when these attractions are exerted in the same direction, and every "body" upon earth must experience its proportional variation in weight.

Again, the moon itself may enter into this question of weight by adding its own gravimetric influence whenever it is "in conjunction," and subtracting it at the period of "opposition," the sum of all which will be still further altered if the moon be in *perigee*, or at the nearest approach to the earth. Now the mere "phases" of the moon—its "news," its "quarters," "halves," and "fulls"—can have little effect upon the delicately-poised balance of life, but the ever-varying position of the orb itself—as an agent of gravimetric, atmospheric, tidal, aye, and all physical effect—this is an element that brings periodicity into everything, particularly into disease. In fact, all the currents of nature, whether they be within the human system itself or in the earth on which we live, are subject to this varying lunar sway. It passes through diurnal as well as monthly cycles of maxima and minima, and, as all

astronomers know, there are an indefinite number of still higher lunar cycles exerting their peculiar influence.

Hence, so long as the moon continues to lunate in months, and at some times to lend and at others to withdraw its potence from the solar waves, so long will watchers at the bed of sickness dread the changes of this orb which "rules the night." It is not the return of the day on which a sickness began that *makes* a crisis—the mere name, be it the day of Mercury or Saturn, has no potency in medicine although they were reputed "gods" thereof—it is the fact that these days of similar name come at the septinary periods, or quarters of lunations, begin they where they may, and thus *mark* the eighth, or beginning days of *new* periods in the lives of all living beings, be they ill or well. *Our years and days are spanned by the Sabbatic law, and if we violate it we shall no more escape the ultimate consequences than the tide can bid defiance to the sun and moon!*

In this connection, attention should be called to the following important fact: A Saturnian cycle consists of twenty-nine and one-half years, or, generally speaking, as many years as there are days in a lunar month. In this period the planet passes through its full cycle of revolution. In view of its peculiar relation to that of the moon, I cannot refrain from suggesting to other chronologists the important uses to which this period can be put. For instance, like as the ancient Hebrews kept the

most accurate chronicles known upon the basis of the lunar month, taking it alternately as twenty-nine and thirty days, with due intercalations, so the Saturnian period may be taken upon a strictly parallel basis of twenty-nine and thirty years alternately. This will bring the Saturnian phases to those of the moon at long intervals, and the cycle will be invaluable in recording the visitation of plagues, pestilence, seismic, magnetic, and other periodic incidents of the solar system. It will also afford us a scientific basis for recording the periods of Jupiter (which bear to it the relation of about five to two.) This will be a very important desideratum hereafter, as both of these cycles seem to synchronize with the longer periods of special solar activity, and with its concomitant influence upon all forms of terrestrial life.

But there are other lunar changes that lend an increased weight to its conjunctions and its oppositions to the sun; these are its half-monthly periods of minimum nearness to, and maximum remoteness from the earth. They bring about those particularly high and low tides with which all the dwellers on the seacoasts are familiar. These are too patent to escape detection, and their cause is fully admitted in physical astronomy. But it stands to reason that the corresponding *atmospheric* wave is likewise higher at the monthly flood, and that all the other tides, in the affairs of human health, which cycle with the moon, with Saturn, and with the other

lanets, run up above or far below their average at uch times. So, yearly, there are lunar periods nore potent still, for when the earth itself is at its earest to the centre of solar action, and the moon s at its own shortest radial distance from the earth, heir powers are at their annual flood, and if at this noment a conjunction, or new moon, occurs, the ide of special influence will be raised still higher, or then the influences of all these bodies are lined nd united under special conditions, and will be tugging at their best.

Now man's highest state of development is ttained when all Nature is at her "mean"; he is an xponent of the *via media*,* and his delicate mechansm feels the slightest variation from what may be ermed the "least common multiple" of all the vital gencies whose sum make human life enjoyable. It s on this account that he is called the microcosm f Nature, which is itself the macrocosm, the twain eing "images" in a proper sense of God Himself.

As man is thus an exponent of the *mean* of all hings, he is best constituted to live well, and evenly, nder temperate conditions upon every calendar hat Nature keeps; and it is manifest that under he very opposite conditions, such as those through vhich during the current decade the solar system s to pass, his surplus will be sorely tried, and if he as none that he must perforce succumb.

---

* Middle Way.

If we could charge three globes of relative sun, earth and lunar size, with their normal loads of electricity, and cause them to revolve in orbits proportional to those of heaven, an electroscope upon the toy earth would inevitably detect the ever-varying maxima and minima waves of excitement resulting from the combinations we have noticed. But as a fact, men themselves, particularly sick ones, are just such instruments—the latter of abnormal excitability—upon the actual globe. There is no escape from this conclusion, and any one who has followed the medical publications of the past score of years will have noted how professional opinion has veered around until it now accepts most all of Dr. Knapp's conclusions, but without acknowledging their source, and classes them among the facts to be considered in pathology.

But this is merely the first feeble step of an infant science, or rather of a science born anew, for it was the true philosophy of the ancient Chaldeans before they confounded Creation with the Creator and fell into the grossest Sabaism. What will it be, this science now in its swaddling-clothes, when it has learned to stride once more across the universe? The ancients were our pioneers in this bold journey, and in our days there have been men who, in the face of ridicule and scientific insult, have essayed to follow where the race itself will sometime confidently walk!

Extremes are always dangerous, and there are

two in the solar system which must decidedly alter the *average* activity of the central sun or physical ruler of all. Whatever takes place upon any planet, as to the "correlative" change of its "force expression," is immediately "felt" at the solar centre, and thence distributed at once throughout the system. Thereby the balance is preserved, yet at the expense of an instantaneous change of force, into some other form, on every orb involved. Now it may be laid down as a general principle that whenever any or all of the planets are at their nearest approach to the sun, *i. e.*, in perihelion, the solar activity will be thereby increased, and that it will react, *in a sense disadvantageously*, upon the earth, as well as upon the other members of our community of planets—*i. e.*, in some form or other the "force expression" or activity will be abnormally excited. These perihelia of the planets bring in their train solar spots, and magnetic, electric, atmospheric, and other forms of terrestrial or seismic "*storms*." With these come their never absent and always concomitant train of physical and mental *consequences* of every description.

The day has its warmest or "summer" hours as well as the year its summer days; so, too, the whole system has its summer periods which alter in intensity according as one, or more, or all of the important planets unite in raising the activity of our own sun. There must also be still grander summer eras in which the sun itself with its whole accompanying

system moves into perihelion passages about Alcyone, the celestial sun or centre of our entire universe. But who shall say there are not eras greater yet, in which whole nebulæ of universes, sweeping in majestic arcs that only God can comprehend, lend to each other such excitement as to account for all the changes that geology attests!

Suppose they all conspire at once! The nebulæ move into their long, almost eternal summer æons, the universes into their summer eras, the solar systems into their summer periods, and their doomed satellites return with each succeeding year (whatever be its scale), into more and still more stifling seasons of perpetual heat.

And what of the days themselves, as all agasp and hurried on relentlessly they find the heavens aglow with blasting sunsets, lasting into blood-red nights, that banish the cool blue vault from out the memory of men!

There is no poetry in this, nor is it only born of an excited imagination—it is possible, it is probable, aye, it is prophesied both in the written "Word" and in the pages of the universe itself.

Eternity is long, there is time enough for this to happen, and some day it is reasonable to believe it *will* inevitably come about. Then, summer added on to summer may swell the tide of wild activity until the very heavens shall melt with fervent heat and wrap themselves together like a scroll.

But some will say that "though this is perhaps

the method of the final end, still endless generations of men must live and die before it comes about." Granted,--but in the meantime, the minor summers of the solar system come at shorter intervals, and we are in one now.

C. A. L. Totten,
U. S. Army.

THE COMING CRISIS.*—II.

Aside From Religion, How I Know it Will Come—A Word in Particular.

I know it will come from analogy. And from induction based on premises superior to all former ones, I know that the current crisis must be more acute in direct proportion as its causes are of greater magnitude than those which have wrought havoc in the past. The conjunction of the sun and moon may bring about some minor tempest where the local conditions are unable to withstand the increased strain. So the equinoctial passage of the sun, or the earthly perihelion, may do likewise, even to affecting things more delicate than the atmosphere.

But the duration of their unassisted maxima and minima is relatively far too short to work any lasting effect upon the various moods of men. We are equipped with a natural surplus quite sufficient, save

* *Frank Leslie's Illustrated Weekly*, December 12, 1891.

in isolated cases, to sustain these minor periodic trials, yet do they draw upon it to the full and due extent, and leave us weaker whether we are conscious of our loss or not.

For the past twelve years we have been getting deeper and yearly still deeper into a season of special solar activity such as has not been experienced by men since Adam trod the earth. We are at this grander summer solstice now; in my opinion we reached its central day on June 21st of the current year, *and the heat of its afternoon is yet to come!*

Let any one of well-matured age compare the terrestrial incidents of the past twelve years with any former ones to which his memory extends, or measure them against the best records of Our Race. They stand out in direct contrast against all former chronicles and are of diverse and abnormal character. Their annals are more crowded with strange prodigies in nature, pestilence unchecked, recurring floods, tornadoes, waterspouts, earthquakes in unlooked-for places, widespread mental and physical disorders, moral ruins, wars and rumors of wars, than, as an aggregate, have ever yet been gathered into so brief a period. They absolutely laugh to scorn the trite remark with which we try to quell our fears—that "all things continue as at the beginning." For in the face of current facts this is one of the most brazen lies of the age.

We are more civilized than in the Middle Ages, and we can combat with some forms of pestilence

with stronger defensive weapons. Hence, in a measure, we prevented the spread of the black plague that threatened the world at the close of the Turko-Russian war. A thousand years ago a similar set of circumstances would have developed very differently, and have swept the disease over the face of the whole globe.

But is the human race better than in former times? Who can claim this truthfully with the dreaded Eastern and Western questions of Europe still unsettled; with all the world resting disquietly on the latest patterns of improved arms, with which it is already dissatisfied, with defalcations quickly following each other in the highest places, with skeletons in every home, with great unrest in every heart, and with anarchy alike in barbarous Russia and enlightened England?

But let us return to the perihelion theory in so far as it concerns these days in which we live—the present year and the several years yet to come. Once in every twelve years the planet Jupiter makes its perihelion passage; that is, goes over that portion of its orbit which lies nearest to the sun. The entire duration of this passage extends over several years, and philosophers have noticed that coincidently with these periodic returns to solar proximity we have an accompanying return of abnormal seasons with all their varied consequences. The central year of the last perihelion of Jupiter was 1880 A. D., and that of the current passage will be in 1892.

We are already *well into it!* And, if we represent its central instant by the twelve-o'clock mark upon a watch, we may understand how and why it is that its influence (like the heat of a summer day which culminates at 3 P. M. rather than noon) *will extend for several years after* 1892!

Again, every twenty-nine years the planet Saturn (whose orbit lies far outside of Jupiter's) makes its own perihelion passage, and a similar Saturnian period of solar activity has been noticed extending proportionally longer upon each side of its central year. Saturn's last passage was in 1885 A. D., and so great is its orbit that we are still under this baleful influence, and will be until after 1892, which, so to speak, is its three-o'clock mark. Hence the abnormal influences of these two monster planets OVERLAP, *and the wave of the one rides as a crest upon that of the other!* Those who have passed through the "tide-rip" or "the race" in Long Island Sound will appreciate our illustration, and will easily understand how the meeting of two such gigantic tides will "chop" the waves upon which our little sphere must strive to ride!

"A cycle composed of five periods of Jupiter, and two of Saturn, although it does not exactly bring about the same configuration, does so pretty nearly, five periods of Jupiter being 21,663 days, and two of Saturn being 21,519 days." Thus every alternate return of Jupiter into perihelion passage is commensurate, or coincides with that of Saturn, and it has

been particularly noticed that by the combined wave of influence, due to this coincidence, the period of solar activity is so noticeably augmented, or raised above its average, that a distinct fifty-nine–sixty year period of responsive physical and mental disturbance is recorded in the world of medicine, politics, and jurisprudence. Indeed, man is the creature of the planetary system which bears him onward, and "the stars in their courses" influence our general and particular destiny beyond all question. This is undoubtedly one of the Creator's means of purging the human race as regularly as by the tidal recurrence due to the moon's influence he keeps the sea alive.

Five of these commensurate periods of Jupiter and Saturn have occurred in the past three hundred years. The last was in 1850, and timed the dreadful Irish famine which extended from 1842 to 1858 —that is, in Miller's day! The preceding one occurred in 1797 as a central year, when the plague, according to Webster, devastated many parts of the Old World, and yellow fever was epidemic at every American port. *This was the time of the Napoleonic craze, and France, insane, denied all forms of God!* The next preceding commensurate perihelia was in 1738, the centre, according to Webster, of a long and very pestilential cycle. *These were the days of Wesley and Whitefield*, and of widespread evangelization in England.

But let us go still further into the past. One of

the severest plague eras of history covered nearly the whole of the sixth century, and each of its years of marked mortality were commensurate perihelia of Jupiter and Saturn, with Uranus and Neptune both assisting in the cycle! *These were the days of Justinian and Boniface II.* Finally, Noah Webster, in his *History of Pestilence*, remarks that "the mortality of the sixteenth century was equal to that of the fifth," and Dr. Knapp's analysis of this long period, shows that all four of the superior and exterior planets made their perihelion passages about the middle of that century—Uranus in 1546, Neptune in 1553, and Jupiter and Saturn, their commensurate one, in 1560–61. *These were the days of Luther*, the ninth hour in the Saviour's parable, as we have already pointed out.

Now the current perihelion of Saturn is the central one between its two which are commensurate with Jupiter, but it has the remarkable feature of commencing at about the central year (1880) of Jupiter's last *passage, and extending over to its next in* 1892 It thus spans the two, and centralizes with the descending nodal passages of the latter. This nodal period is also historically noted as one of great disturbance. In the meantime, Uranus, entering into perihelion passage in 1871, made its central record in 1882, and spans its influence also over to 1892; while Neptune, as the straw which breaks the camel's back, began its passage way back in 1863, centred in 1881, and will not pass

beyond its maximum sphere of influence until 1899—a year already ominous enough! Examine the history of each of these eras independently and you will find unusual and abnormal excitement in every department of men's affairs.

It is into such a vortex, internal to itself, that our solar system has thus literally plunged itself. The planets now involved are all exterior to the earth, and all superior to it in size. In the meantime, the interior and the inferior planets, with their more rapidly recurring periods of perihelia, and their greater proximity to the abnormally excited sun, swell the flood of influence, while the heavily-laden little earth, with its ever-powerful moon in struggling harness, keeps its own periodic times and seasons—now already out of joint—and its teeming human freight grows yearly more insane.

Whenever even a single planet is in its perihelion passage, we find the sun in special activity and the reaction shared by all the rest; when two unite the effect is increased; and when three or four, as in the sixth and sixteenth centuries, and at the present time, we have a good and sufficient physical cause to account for ninety-nine per cent. of everything erratic which transpires upon the earth. It is not to be supposed for a moment that men who have lived normal lives will give evidence of this special drain upon their surplus, but only that those who have not, will do so; and at the rate in which we moderns waste our surplus, even at the periods of

rest, it is not surprising that the expense is greater than our balance-sheet can stand and that all of us are involved in the troubles of the majority.

But, lest I should be charged with injecting into these premises my own humble opinion unsupported by the dignity of well-recognized Pharisaical indorsement, and without which some are wont to condemn all progress forward, let me close this section of our subject by the citation of an authority not to be demeaned.

Writing to the editor of the *Pall Mall Gazette* under the date of 1879, or just previous to the last perihelion of Jupiter, Professor B. G. Jenkins, Fellow of the Royal Astronomical Society, remarked as follows:

> "In conclusion I would say, that within the next seven years there will happen that which has not happened for hundreds of years: All the planets at or near their nearest point to the sun about the same time. It is true of the earth that its magnetic intensity is greater about the time when it is near the sun; the same is probably true of all the planets; therefore we may expect extraordinary magnetic phenomena during the next seven years, and great plagues, which will manifest themselves in all their intensity when Jupiter *is about three years from his perihelion*—that is, in 1883."

Now, as a matter of fact, the disturbances in which our system is at present involved commenced *circa* 1880, but instead of culminating in 1883 have been upon the increase ever since!

Indeed, upon the very principle which led Professor

Jenkins to push forward the period of maximum effect to a point four years after the central year of Jupiter, then in imminent passage, while it would have answered were this planet alone involved, demanded in reality, both as borne out by facts and as a more philosophical induction from so complex a combination of perihelia, that the true year of maximum effect should have been looked for still farther in the future, even to a point well beyond our present position.

We must take the present planetary configuration as a whole and thrust our prognostication forward from the notable year 1885, and as the perihelia influence of Saturn, Uranus and Neptune are much more enduring than those of Jupiter alone, we may fairly increase Professor Jenkins's estimate to at least a week of years. Adding, therefore, seven to 1885 we arrive at 1892 for the period of maximum excitement due to the united perihelia, and should not fail to note the startling fact that this is the year of Jupiter's return to its individual perihelia!—a fact which will no doubt intensify the activity, and carry the tidal wave of adverse influence far into the septinal (1892–1899) which, from other reasons, we have already found to loom up with such ominous portent.

In fact, the crisis has already begun and its critical instants are still well in our threatening future. We shall undoubtedly have a repetition of the earthquakes, tidal waves, and volcanic eruptions

which marked the last perihelion of Jupiter, and from now on, although with no data accurate enough to specify dates and localities, it is not in the least hazardous to announce them as certainties, with all their collateral concomitants.

C. A. L. TOTTEN,
U. S. Army.

THE COMING CRISIS.*—III.

ASIDE FROM RELIGION, HOW IT WILL CO A PRACTICAL ILLUSTRATION.

A CHAPTER ON CYCLES.

IT will come like a celestial cyclone of which it is the direct consequence, and will be manifested in a thousand centres at once, and yet differently at each according as they are severally capacitated to appropriate and correlate the energy that they receive. In morals good and evil will wage furious war; in religion the true and false will stand face to face—indeed, in this decade they will lock in the final struggle; in government, politics and patristics will wrestle for supremacy, and in trade and commerce, labor and capital will measure strength. There will soon be giants on the earth once more and some of them, like Samson, will work greater havoc in their death than in all their deeds of previous prowess.

---

*_Frank Leslie's Illustrated Weekly_, December 26, 1891.

But let us take a simple example of the application of this universal law. In each department of life it is working out upon converging radii, but we shall select a homely one, not only because familiar, but because nowadays we measure life by food only, and our bodies by the raiment we put on. It is pre-eminently the day of mammon. What, therefore, are the signs of continued plenty in these prosperous days? Let us have facts.

Probably every extensive operator upon Wall Street has heard of "Benner's Prophecies," the first edition of which came out in 1875, the re-edition in 1884. In this concise little volume the author, Samuel Benner, "an Ohio farmer," formulated from commercial statistics the *cycles* of "ups" and "downs" in the prices of certain great staples of trade—such as pig iron, hogs, corn, and provisions. He also tabulated the cycles in which financial panic had revolved up to the date of his publication. Based upon these tables, he was justified in forecasting future events in general terms, and did so with such remarkable success that his book has become a manual of reference to those who have sufficient additional wisdom to handle it properly—for many who have misunderstood the spirit of his "predictions" have come to grief by adhering too closely to a rule of thumb.

It is manifest that Benner never intended his work to be more than a guide in premises where the pulse of the business world must be held in one

hand and the watch of the operator in the other, so as to catch the alteration rather than be caught in the combination. Holding that pulse in 1875, the year preceding America's great centennial boom, and versed in the average market prices, as reported in the *Cincinnati Price Current*, he did not hesitate to declare, under the head of PANIC, "I predict that there will be great depression in general business and many failures in the years 1876 and 1877, and that there will be a commercial revulsion and a financial crisis in the year 1891."

"Here," said he, closing the sequence of trade predictions with which his little volume opens, "are twelve prophecies of certain events to take place in the future, and they are of no uncertain sound; either one of them, if taken advantage of by large operators and speculators, would make and save them millions of money, and would be of incalculable benefit to every person in this country. To know *when* to shape our agricultural, manufacturing and financial operations so as to secure the best markets instead of the worst, is the end much to be desired by all."

These prophecies were made upon the "testimony of twenty years' personal observation from living and experimental facts and from analogy, relying upon history to repeat itself"—and the facts bore him out to the echo! Benner laid no claim to the "gift of prophecy;" he disavowed any resort to the higher methods of Joseph, but he clearly stated

is firm belief "*that God is in prices, and that the* ver *and under production of every commodity is in* ccordance *with His will*, with strict reference to the ants of mankind, and governed by the laws of ature, which are God's laws, and that the produc-on, advance, and decline of average prices should e systematic, and occur in an established prov-lential succession as certain and regular as the agnetic needle points unerringly to the pole."

A similar faith was enunciated by Moses 3,377 ears ago, and embodied in the Sabbatic and ubilee laws (Levit. xxv. 3–10) of Israel; its effect as demonstrated so long as faith in it remained, nd when it faltered the inevitable consequences ere incurred. Smile not, thou fool, unlearned in ie history even of your own trade, more ignorant s to the line of your ancestry and its laws of nheritance than your hostler is of the pedigree f your blooded stock, if others, skilled more berally in data which bear Benner and the Bible ut, and unleavened with the folly of thine own mptiness, retain some grains of "common-sense," nd have other talents in God's service beside gold nd silver.

Benner's studies show that the weather does not ive us the rule, although it agrees therewith: nor o the statistics of production yield the secret, for ommercial estimates are always too high. But he ound that the cycles in yearly average prices do ive us the clew. One extreme invariably follows

another, and in the length of the interim he found what he denominated his "cast-iron rule."

From our own studies in chronology, however, we are satisfied that Benner's discovery was more of an approximation than a rigid deduction based upon absolutely accurate data. We accept his conclusions, but with this grain of salt, and we know enough of cycles and their perturbations to regard his invaluable deductions as approximations—straws only in the trade winds! Whence *they* come or whither they go is still a secret in so far as accurate induction is concern—nor will Jehovah yield it to an age like this! However, for a testimony against us, enough has been discovered to establish the outline of a noble science.

Our readers must consult Benner's little book itself, or ask their broker friends about it, and yet we caution them to be judicious in their search for knowledge, and to weigh answers against men! Let me give a sample of Benner's advice in 1875, and with which he closed his discussion of pig iron —our commercial vertebral column:

"The *decline* in the price of pig iron since 1872 has been over fifty per cent. Ironmasters are crying out, 'Give us protection or we are ruined,' while the silent whisper to 'reduce the product' is not willingly and generally heard. The secretary of the Iron and Steel Association reports that out of 701 furnaces on the first of February in 1874, there were 398 stacks out of blast; nevertheless there were fifty *new* (!) furnaces completed in 1873, thirty-eight in 1874, and forty-six stacks in

course of erection and other furnaces projected in 1875. What blindness and what folly! The remedy at present is not to be found in a tariff alone on foreign importation; a home competition is here in our midst more formidable than all foreign competition combined. *Seven hundred furnaces*, some of which cast *one hundred tons of metal per day*, are now ready to swell the home production, on the first show of an advance in price, beyond the most extraordinary consumption, and producing stagnation more disastrous than ever. It is a hard alternative for furnace men to be compelled by the logic of facts and events to blow out their furnaces and suspend business for so long a time, but to be 'forewarned is to be forearmed.' Is it not the part of wisdom and policy (Democrats and Republicans alike, for ye both be citizens!) to stop before the capital is gone and stock unprofitably consumed? We have not seen in our experience or observation, neither do the facts and records of modern history show, a permanent advance until after five years from the highest price, and is the present decline and cycle to be an exception to all others? and in the face of and succeeding the greatest supplying capacity the world has ever witnessed? Verily, the handwriting is upon the wall, and so plain it needs no magic to decipher what it means!"

But is the present outlook much better? Surely not if Senator Gorman diagnosed the situation accurately! Nor if Windom's dying words to financiers were an index of the intensity with which his heart was failing!

In a similar manner Benner dealt with hogs and corn and provisions, showed they were intimately related in their times, and conspired together in the panic cycle. He wrote to no one's prejudice, dealt only with facts, and his figures have no respect what-

ever for political parties. Yet as a plain man, dealing in facts of the hardest and most homely description, he failed not to be wise and read the moral between iron rails, for he pointed his tale of bricks with a Jehovitic moral.

"In all these years of reaction and depression in general business Providence works upon the minds of men, as witnessed in the present time by the religious excitement in the East, created by the Evangelists Moody and Sankey, as instruments in the hand of God to start in motion a religious wave that will in the next two years sweep over the entire Western country. Men in time of trouble put more trust in God and are inclined to more thoughtfulness!"

And all this is true again, for greater waves are rolling over the religious world to-day! To further show the acute wisdom of this pioneer in one branch of practical astrology, let me quote another passage, the truth of which weighs heavily upon us at this instant:

"Congress made a mistake in not fixing January 1st, 1878, as the time for the resumption of specie payments; this delay will cause the Government and people to lose twelve months of recuperative strength *in the great commercial and financial battle of* 1891! Commercial revulsions are governed by a law beyond the control of man, and are confined to no creed, party, or politics."

In his Addenda for 1884, Benner complies "with an earnest demand from many business men for a new edition of these prophecies, with tables brought down to date." He left the old edition as it was

originally published, and merely added a supplement in which he scanned the history of trade during the decade that had transpired, showing that all of his predictions had been verified. He then peered into the future, pointed out the signs of the times for business men, and summed up his oracle as follows:

"1887.—Continuation of the same dull trade of 1886, with no hope for iron this year.

"1888.—Presidential year; all business prostrated and exhausted. A general complaint of hard times all over the country. Banks failing and stocks to their lowest point. Iron and stocks will touch their lowest limit in this decline and turn *upward in this year.*

"1889.—A great speculative era opening up. Hurrah for business! Iron advances! Now for a *boom!*

"1890.—Great activity in general business. Iron and stocks advancing and bounding upward from the beginning to the ending of this year. A repetition of the year 1879.

"1891.—This era of speculation and great prosperity comes to a close this year with a *panic.* A commercial revulsion and general reaction in all business after this year, and down goes trade for a series of years.

"1892, 1893, 1894, 1895, 1896, 1897.—Dull years, poor trade."

The present writer has followed Benner year by year; he has clippings from the press that verify his warnings to the echo; and the reader—if he have a thinking-cap—need only to be referred to the commercial history of the current spring and summer to enlist his credence in a science that is destined in

the future to solve the whole problem of political economy. It is in vain that the priests and votaries of the present dark and dismal thing, taught under the guise of a reliable cult, resist the philosophy of facts. The veil of their temple is rent in twain, and behold, its holiest place is empty!

But what is the key to commercial wisdom? What is the active agent in these cycles? No doubt the reader has already divined our answer, or else, familiar with Benner's book itself, and with the "Metrological Elements," of Professor Tice, already knows that they harmonize with the cycles of the solar system. *They are produced by the perihelia of the planets which affect the earth and all that live and move thereon!*

From having perused our two previous articles, the reader will be better able to appreciate Benner's own conclusions:

> "The cycles of eleven years in the price of corn and hogs, twenty-seven years in the price of pig iron, and fifty-four years in general business, cannot be accounted for upon any known theory in the operations of trade. Therefore, we must look elsewhere for a cause and solution of the problem. The cause producing the periodicity and length of these cycles may be found in our solar system!"

As we have seen, Dr. Knapp's closer analysis of the planetary periods yields the rather longer cycles of twelve, twenty-nine, and sixty years, and the minor causes which justify Benner's reductions (*i. e.*

the cycles of effects), must be sought for in the future.

Heathen mythology claimed that Saturn was the deity who presided over "time," but a more ancient school, that of "Heman, Chalcol, and Darda," or of Mahol himself, placed the Chaldean wisdom on a far higher plane, and justified even Daniel in accepting its presidency. It is the *cycle* of Saturn, in its relation to the Lunar cycle, that, as we have already pointed out, solves the problem. *We are not to worship the clock but the Creator, and not until we do shall we understand its chimes!*

C. A. L. TOTTEN,
U. S. Army.

THE COMING CRISIS.*—IV.

ASIDE FROM RELIGION, WHEN I BELIEVE IT WILL COME.

A CHAPTER OF FACTS.

AS I seat myself to-night (Nov. 15th) to formulate my answer, a mere matter of personal belief, to this important query, the moon is moving steadily into the shadow of the earth, and the eclipse will soon be total. The very clouds conspire to make the heavens dark. The occultation has begun. In the sign I read the answer. I believe that the grander Crisis has begun already, with its climax,

* *Frank Leslie's Illustrated Weekly*, Jan. 9th, 1892.

relatively speaking, only just ahead of us; and in view of some of the broader laws that govern all the forms of terrestrial life, I am confident I can adduce sufficient evidence to assist others to this same conviction. At any rate, I can at least set forth the reasons of my own belief.

Last year and this have been record-breakers in every sense of the word, and to a degree so unprecedented as to furnish one of the most common head-lines in the daily press. We have seen this realized, not only in the domain of such things as track athletics, in horse achievements, and in all that relates to the physical effort of man and beast, but even in the deeds of mere automata, steam and electricity, each day records some new accomplishment that eclipses what has gone before.

There is, in fact, a subtle increase to every form of activity, whether it is vitalized in the animal and vegetable kingdom, or simply manifested in the "energy" with which machines are driven. As apparent in the realm of mind as in that of mere physical and mechanical things, we not only find invention striding at unheard of gait, but intellect itself is quickened, and in sharper distinction is already apparent in politics, religion, and morals, the world over. Upon all sides we find individuality coming more prominently to the front. In a word, "knowledge is increased." It is as if the fiat had gone forth, Let all things now reveal themselves, and, energized anew, show forth their proper fruit!

Were there in reality any actual basis for the Dar-
vinian hypothesis, from now on we might be justi-
ied in looking for some marked progressive step
ll along the line of species, and ere the cycle has
un out expect to see some new race generated in
he very hot-bed of evolution, and before our very
yes.

Now, as a matter of fact, we certainly will see
hings new, and newer yet, as the decade wears to its
neridian—that is, we shall see, at least, old things
n new faces, *their true ones!* The intense period of
ctivity into which we have now entered will tear
ff every mask.

But are we in so intense a period of activity?

What a question! And how calculated to disturb
he equanimity even of a "watcher"! And yet how
commonly it points some editorial query in sheets
vhose own columns furnish the answer day by day
o every one but the editor!

It would be useless to enumerate the volumes of
estimony which lend demonstration to this fact.
To me the consensus of small things is of far more
weight than the isolated testimony of the great ones,
but as the greater include the less, particularly from
the perihelion point of view, I shall content myself
with selecting from a mass of clips and records only
such as bear upon this general truth.

I have a volume of clippings made during the last
perihelion period of Jupiter, and extending from
1879 to 1886. It is a lesson to compare them with

extracts made from the current news of the day. There are parallels all along the line. Similar prodigies, but of greater stature. For instance, second and third crops of strawberries are being reported; violets, dandelions, clover blossoms, peach-trees and pears in fragrant bloom for the second and third time, are among the clippings from the papers of but yesterday (November 14th). But this series of articles was mapped out fully six years ago, and—except this closing one—was put into manuscript essentially as now being printed. In fact, three standard newspapers rejected my addresses upon this topic years before the editor of *this* fearless journal, in which they and those of the first series appeared, requested me to prepare an exposition of my views from the religious standpoint.

Had this second series followed at once in the wake of the first one, the deductions we have made would have anticipated all the remarkable phenomena that in the interim have engaged public attention. Nevertheless, they are still on time, and in their proper chronological place.

Let us review some of the more prominent and coincident phenomena.

Upon the 17th of June, M. Trouvelot witnessed certain extraodinary luminous phenomena on the sun. "They resembled nothing he had ever seen before." The majestic and awe-inspiring solar storm lasted into *June 18th*. He reported the matter forthwith to the French Academy, and gave out the

ata, requesting "observers over the globe to trace he terrestrial effect, if any, upon atmospheric mag-etism," etc. I have seen no answers reported. I oubt if many other "watchers" followed up the lew thus given. I shall pass by the probable ca-ard as to great lunar activity upon that very date. 'ew papers printed it, and I was unable to trace its uthority. There are plenty of data to fit the case ithout appealing to it.

The weather reports of June make it one of the nost fickle months on record. Its variations in tem-erature were both remarkable and unprecedented.)n the 15th the temperature was 93.2°. "It was he warmest day on record for that day in June, as as also the 17th, which recorded 92.4° as its maxi-num at 2 P.M." The writer was in the city of New 'ork that day, and many will recall its phenomenal torm at 3 to 4 P. M. With it a cool wave swept ver the city, and "in five minutes the temperature ell 16°—the most rapid on record. By 8 A.M. on June 8th the temperature was 56°, which was 4° colder for that date) than ever before recorded since rustworthy thermometric statistics have been kept. 'he changes from the maximum of June 17th, 2.50 .M., to 8 A.M. on June 18th, made a range of 35°, hich is abnormal, even in winter days." This may e verified from official reports, and was coincident ith the observations of M. Trouvelot.

We entered the present phase of the coincident erihelion some time in 1889, whose monthly range

for June was but 35°. Thus in 1891 the total record was equaled in the short space of eighteen hours!—and many themometers made the difference even ten degrees greater.

The papers were full of the matter in every quarter, and all the adjectives were exhausted in the editorial comments, yet no one seemed to connect the two. Similar comments appeared during the August spell (12th) and that of September (19th). I clipped numerous cases of "insanity due to the heat," reports of "furious tornadoes," and similar coincident phenomena—not the least of which was the reappearance of earthquakes in divers quarters, and which, in view of the perihelion cycle, I had predicted months before they began, and whose increase and continuance I still predict.

But while June was the abnormally hot month of the cycle, July broke the record in the very opposite direction. "Never in the history of the Weather Bureau has there been so cool a July." In all parts of the country the temperature reached points from five to fifteen degrees below the normal, in several localities it reached the freezing point, and numerous frosts were reported. As a whole, the year had been over-warm, and while the deficiency for July amounted to some ninety-four degrees, at a special locality, the excess of temperature up to that month was some 341 degrees: the monthly change from June to July was as abnormal as the daily one referred to above.

The month of August was quite as notable for its xcessive humidity. The atmosphere was frequently lmost at the point of saturation for days at a time, nd yet without the relief of rain; 90 to 97 degrees ere sometimes reported. But it was now about me for the more serious seismic disturbances to ollow the solar warning of June 17th, and, true to ne theory of M. F. de P. Stephenson (*vide Il- istrated Weekly* for August 29th and October 1st), they put in their appearance. The outbreak the Gulf of California will be well remembered, nce when the record has been steadily increased. rom Colima to Japan the earth has yielded to the rowing influence, and who shall say the end has et been reached?

We shall not discuss the bearing of these super- elluric influences upon the extraordinary tides and oods which have been reported from Spain to the ay of Fundy, and from China to New York. This ountry has thus far been spared in a clearly provi- ential manner, but elsewhere the death-record from nusual causes has been simply appalling. *We* hold ne place of Joseph to the nations, and another watcher," in a private letter to the writer, has tated that on independent lines all things portend he years of famine as at hand. This is also partly hat I meant by the last "Year of Grace" (*vide* his journal for May 9th). I cannot resist the con- lusion that the day of "Facts" will "dawn" in 1892. Vhen they begin, the "Day of Faith" is over!

"The weather record of September and October has not been equaled since 1846" The autumnal gales were just late enough to allow the usual editorial doubts to be crystalized, and then they asserted their certainty with unprecedented strength. With little intermission the tempests have continued down to this date, as the storm-tossed ships of Tarshish will attest. Since then, the cry for water has been loud in almost every city of the land.

Meanwhile, gaunt famine, with its promise of more dreadful sequents has put in its periheliac appearance over more than half the world. I refer not alone to Russian matters—serious enough—but to those of India, and China, even more thickly settled. This question has direct relation to the topic now under consideration. Professor Flammarion has shown that "the last year of maximum sun spots was 1883," and that "correlation has been ascertained with certainty as regards the terrestrial magnetic effect and the maximum of sun spots every eleven years." 1882 to 1883 was the intense half of Jupiter's last perihelion, and 1892 to 1895 will be that of the current one! Flammarion is correct in stating that "the moment has now arrived when we must seek the relations which exist between terrestrial magnetism and meteorology."

But this opportunity was ours a century ago, for in 1789–91 Noah Webster, a member of the Connecticut Academy of Arts and Sciences, of which I am myself a member, and from these same staid

and by no means cranky localities, began to collect data on the "History of Pestilence." His preface shows that the terrestrial situation was similar to the present, although less aggravated, and his glance swept in and co-ordinated a foundation for his conclusions and warnings gathered from all human experience. In 1799 Congress published the result of his investigations. If the present writer is a crank, he has had illustrious predecessors, and prefers the association rather than be silent at the bray of asses!

In the interim between the inception of Noah Webster's work—a greater than his dictionary, but just revised from these Yalensian halls—and its publication, the world had passed through the "Reign of Terror." Perhaps in 1899, after we may have passed through the coming reign of horror, this rare work of Webster, a copy of which now lies before me, will receive the attention it deserves. When our horse is stolen we lock the stable!

But why not take the bull by the horns at once and admit that the primary cause of *all* these things is the super-terrestrial influence of the planetary perihelia—particularly that of Jupiter—the only mechanical and adequate variables in the solar system? Simply because scientists, like theologians, are over cautious and conservative, and always have to be forced to advanced conclusions from the outside. As for myself, I had rather err in a square and common-sense conclusion than bite my tongue

for fear of blaspheming the text-books! and t every practical man, so soon as he learns the rela tion and coincidence existing between the equa periods of Jupiter, the sun spots, and terrestrial dis turbances *of every description*, the conclusion i inevitable. Thereafter he will act upon it in th same way that the Government weather bureau o India acted in giving warning of the probable short age of local crops this summer.

This warning was based upon a well-defined rep etition of the failure of the monsoon, and a subse quent severe winter in the Himalayas. Th coincidence was originally pointed out in 1877 b S. A Hill and Douglass Archibold, two well-know and independent meteorologists, and was followe by drought and famine in 1877, again in 1885, an for several years long-range forecasts have bee made upon this basis. Similar forecasts can b made upon the broader one of which we are treating and of which all the rest are simply consequence modified by purely local functions.

But what are some of the subordinate conse quences that follow in the train of this vast deter minant? A comparison of the disaster columns c a file of papers for 1879-80 and 1890-91 will poin them out at once, but with the startling convictio that they are repeating at a rate which promises t break the record in most unwelcome ways. It i very human to put the cart before the horse. Th fact is, we have caught this latest craze from th

olar system itself, for it is in the van as to "record-breaking," and all in it simply follows suit! how me a fly-wheel that for some abnormal reason as increased its "speed" and I will show you a achine in danger of "hammering" itself to pieces!

Has the grippe of last year and the year before een forgotten? It is now raging in parts of Ausria and France, and has already reappeared among s to keep our memory alive.* Is it too long ago remember that the death-rate from cholera this ery summer (August) was unprecedented at Mecca, 1,000 pilgrims having died from it during the seaon? Did no one else clip the terrible accounts of is same epidemic reported as raging no later than eptember 30th in Foo-Chow, where it is said to be ore prevalent than ever? Does no one see the orecast of the most dreadful of all pestilences conealed in the withdrawal of the Russian troops om fever-stricken Bessarabia? The haunts of the Yellow Jack" are already exercised over its unelcome reappearance!

But there is little need of further citation. Such ings as these always come in the train of planetry perihelia, of which there remains just one efore this century ends, the one into which we ave already entered, in fact, have been in for full

---

* Since the penning of this article events have shown that our ird experience with this dread *plague* has been more serious than its former visits—the citation of statistics is unnecessary!

thirty years, if Neptune and Uranus be considered in the problem.

As already noted, the question of finance cycles with this same influence, and has been sufficiently well discussed by "Jasper" in the columns of this very paper (*vide* October 24th). There is a great deal of Benner between the lines of "Jasper's" article, and an open reference to the twelve-year cycle. It must be remembered, however, by those who point to the peculiar prosperity of our own land, at least at this juncture, that America is not all creation, and that the planetary influences are broadly *terrestrial.* In this respect Benner's prophecies have already been positively fulfilled: witness the financial crises of the Barings, of Russia, of the Argentine Confederation, the late excitement in Berlin, and our own at the beginning of the year. We must not forget too easily, nor limit our philosophical horizon.

Finally, I quote "Jasper." These are "long-handed predictions," and of course are "subject to the decisions of the Fates." Agreed, but with the understanding that the Fates are the *conditions,* and that man himself, by false systems in every sphere of life, is closely, as well as remotely, responsible for such as shall find him "wanting."

Man proposes, but God disposes. Not content with what we have inherited, we still eat of the forbidden fruit. Adam probably carried the core of the apple out of the garden, and the seeds too

oot! At any rate tradition says so, and the conse-
uences seem to bear the matter out.

C. A. L. TOTTEN,
U. S. Army.

THE CRISIS.—V.*

ASIDE FROM RELIGION, WHAT IT WILL BE LIKE WHEN IT ARRIVES.

A CHAPTER OF HORRORS.

"Little fleas have lesser ones upon their backs to bite 'em,
And these in turn have larger ones and so *ad infinitum*,
And larger fleas have larger ones upon whose backs to go on,
And these in turn have larger ones, and larger still, and so on!"

EVERY orb in our solar system is a wheel, so to peak, of a complex mechanism, which revolves bout the central sun, itself a machine of the same haracter and of double potency—because of its wn motion and individual periods within this ystem, and of its "proper motion," as also a wheel n turn, in some still larger mechanism of the niverse.

Accompanying this ever-varying evolution, there re thermic, electric, magnetic, and gravimetric henomena, the sum total of which may perhaps be onstant, but the outward expressions of which are or no two instants exactly alike. There is a con-tant correlation of energy going on, and the power

**Frank Leslie's Illustrated Weekly*, January 30, 1892.

to accommodate itself to all the new conditions seems to have been implanted as the inherent consequence of some great underlying law of the Creator.

Picture to yourself this vast machine of living wheels. They are all eccentric, but each of their several eccentricities is constantly varying between fixed limits; they are all periodic, but subject to a similarly limited law of variation. They roll, now with maximum and then with minimum velocity; and the resultant activity, as expressed at the solar centre, is differently appreciated upon every orb, and differently at every part thereof, according to its own peculiar preparation and condition. The cause is external, the effect terrestrial, so far as we are concerned, and the result is variable according to locality. This is the primary cause of "upset seasons," "broken records," and "abnormal phenomena."

Borne onward in an ethereal ocean subject to such complex "consequences," there is not a form of physical life upon the troubled decks of these little planetary argonants which does not faithfully respond to what takes place about it as surely as the voyagers on a ship at sea are buoyed up by the rising tide, or those upon the earth's crust by the molten floe within.

There are grander storms than seismic ones and atmospheric cyclones, and it is well into one of these that our whole system has already moved, with th

centre not yet reached! Upon the comb of the crest of some such universal tide-wave are we riding at this very moment, with the breakers still ahead. For aught we know to the contrary, the entire creation is moving into perihelion at once, and the coming crisis will be everywhere, with its centre, from our earth-worm point of view, nowhere in particular.

But the throne of the Almighty is unmoved, and He who calmed the waves upon the Sea of Galilee can speak to them again, whatever be their grand degree.

At any rate, the Christian's ship will ride the storm, and, unless the Master does address the winds, woe cannot but betide the motley fleet that has rashly ventured to cross the ocean of existence without chart or pilot. Men may cry "Peace! peace!" but the Bible says "There is no peace!" Nor in their hearts do men believe there can be any peace until the crisis has been passed.

Upon the mountains of America, near the neck of the Isthmus, and from whence our continent in reality derived its name, a new flower, white at morn, blood-red at noon, and azure in the after-glow, has just been found. Coming events cast their shadows before, and this flower is an emblem of the "week of years" with which man's failure at self-government will end.

It will be like the Reign of Terror, eight or nine cycles of Jupiter ago, but it will be intensified for

aggravated reasons, into a reign of horror. Its elements will be similar, but contrasted against the bolder modern phases of a later craze! The same traits of human inversion that were engendered by the teaching of the "Infidels" are, in horrific proportions, looming up out of the schools of nihilism, socialism, and anarchy, and are only waiting for the leader whose comet actually appeared in June of 1861. That of 1769 was positively recognized by Napoleon Bonaparte as his own protecting *genie*, and there is an ominous parallelism between it and that of 1861, which we will leave for the present with this mere hint.

History repeats itself; so do the cycles. It is because of the latter, and determining condition, that the former is a fact—and the former will preserve its correlativity just so long as man, a creature, refuses to recognize his Creator, and the conditions under which he is created.

We are fearfully and wonderfully made, and our equation contains functions which, had we not inverted their exponents, would have equipped us as a well co-ordinated result to resist the stellar influences that now conspire against us. *They* were inevitable, *our condition was not*, although it was foreseen and provided for.

It must be—upon any philosophical basis of discussion whatsoever—that man, as a resultant of the equation of existence, has sufficient surplus to resist, and tide over, every deleterious influence—

rovided his mode of life conserves it in quiet times, nd stores it up against the extraordinary drain hich nature is wound up to exact with inevitable ccuracy, at certain and "set" times!

Aside from religion, then, but more than ever pon the religious foundation, order, even were simply protoplasmic, would demand, as a logical ecessity, that what may be saved against a day of eed will be needed against a day when a strict alance will be struck.

Nature strikes strict balances, and the individual, s well as the race that has no compound interest pon which to draw, will have to pay its debts out f its capital. Those who lay up their talents in napkin will thus exhaust their store, whatever it ay be, will be required to pay their debts to the ttermost farthing, and will have naught left.

Picture to yourself, however, a race that lives orrectly—keeps the physical and moral law, and ithal is, properly so-called, religious—consider the nt in fact and wisdom is but justified—for with hat measure we mete, with that shall every jot nd tittle be exacted.

From the nature of things there can be no coneivable exception. It is a reign of law beneath hich we are subjects. It needs be that offenses ome. But woe to the debtor according to the egree of the debt.

Out of the eater came forth meat, out of the trong honey; but we cannot gather figs of thistles.

Now the harvest is at hand—be it long or short; the crisis is at the door. The wheat and the tares have flourished together, and there is no value to the latter; nor will they survive the run when the day of liquidation is at hand.

The crisis, when it comes, will be a complex integration of a wisely involved set of functions. Each will exact its penalty, and that of sin is death.

But, thanks be to God, there is a remedy, even for such as be sick—one single, simple, remedy.

There is a modern instrument called the electro-poise.* We need electricity. To make it exhausts our vital force. But the earth has a surplus, and if we can be connected with it properly it will supply the need, and in the interim, so be it we live well, we may recover strength.

In the same way, in spiritual things, a means, one "Way," has been provided; we must put ourselves in touch with Him in order to be saved.

The outlook at home and abroad is ominous. The rumors of war will certainly materialize, the struggle of labor and capital come to its head. The penalty will be paid by the proper party. Science and religion have their controversy; it also will be settled and the balance struck, thereafter to be kept. Law and discord have their enmity, and

---

* We do not personally know the parties who control this instrument, but we do know of its value, and will gladly send circulars to such as enclose stamps for the information. We are neither agents nor in any way financially interested in the matter.

heir irrepressible conflict will also come on time. There is a time for all things, and all things porend that those of which we treat will have their imes in concert!

A fair survey of the field shows all these factions ighting, nor by any means are the stages of the conlict early. It has been a battle between right and vrong from the beginning. It began in exalted places and must end in lowly ones, and we are in ts final zone. It will be won by one side or the other in the trenches, and the victory will extend hence by reverse methods to the farthest limits of vhatever realm has ever been involved.

So sure as there is a law in Nature—and I believe here is God, so well as a Sinaitic tablet—we cannot keep back any part of the price and have a quitclaim deed.

But time is long, some one will say, and all things continue as of old. Yes, time is long; but it is almost all, and a long way, behind us! for we have passed the chronological post whereon it was written hat "A time shall be no more," which, being interpreted, and the cycles are in concert—"From that epoch there shall not extend even three hundred and sixty years until all be fulfilled." The consensus of students of prophecy places this milestone somewhere in the life and times of Martin Luther, anywhere from 1481 to 1587. It matters little when, for within the limits of all possible error, we are near enough to know the end is here.

But to state my own convictions clearly, I believe that the three hundred and sixty years *within* which time shall be no more for *some* who "wait," have their origin in 1534 A. D.—*i. e.*, at the centre of the above era. In this year the English Parliament abrogated the papal supremacy in England and recognized that of the King. The oath of supremacy was imposed. Our ancestors bore the spirit of this law with them, when these United States separated from the fraternal as well as maternal country, and constitutionally provided against the supremacy of any altar raised by man. In this same year Martin Luther's translation of the Bible, in three folio volumes, was published. From A. D. 312, date of the conversion of Constantine and of the rise of the Imperial Church, the era of Indiction (a papal era), to this abrogation of papal supremacy over our race, and to the publication of the Scriptures, all in 1534, the interval is just 1,260 lunar years, or "time, times, and half a time." Thence three hundred and sixty solar years is into the year 1895 A. D., or, on lunar time, came down to 1883 A. D. It was even then that the grand assize was set in order, and the cry in an august court was "*Judgment!*"

It behooves us, then, to set our house in order—particularly we of Anglo-Saxon blood and lineage, with grand traditions as to lofty origin, and grander promises if we shall quit ourselves like men.

Trials are ahead; the crisis, like a pack, is in full

:ry! No sane man doubts it—only the insane ɔnes try to fit insanity on feet that are already shod. Facts bear me out, and I am satisfied to run toward :he issue.

In conclusion, we moderns have hardly begun our education in the principles of science, properly so-called, nor have we risen to the ancient plane—that s, to the *most* ancient one. It is true that Liberty ıgain enlightens the world from Bedloe's Island, and :hat her spirit lay in chains in ancient Egypt; yet ıpon the shores of the Mediterranean, two thousand years ago, Alexandria reared its Pharos and flashed :he light across to Rhodes, whose tall Colossus sent :he signal back. Even from Brigantium tradition :ells us Ith descried the shores of Erin with the 'ather of the modern telescope. Not yet have we earned all the lessons that the ancient teachers set ɔefore us. They have been our pioneers in every ırt and science, so that even Solomon avowed that :here was nothing new. Even Petrie, digging in the sands of Gizeh, found, but yesterday, that these eldest of all ancient remnants of art, architecture, ınd mechanics are the most perfect. They spring ınsired from out a past that has no archaic an-:estor!

It is true, perhaps, in these boasted modern days, that our methods, which harness steam and electricity, and even light, have made our age a day of "new departure"—a term of ominous signifi-:ance! But the Voice of History proves to us that

in these only are we innovators, for the ends we seek were sought of old, and, to the greater credit of the elder school, were gained by efforts of human ingenuity that stagger even our conjectures as to how they were accomplished. The very myths conceal the truths just dawning on us, and reveal the stature of the patriarchs who filled them with a philosophy they must have understood—and I believe they understood the science of Etiology—long before their children confused Creation with the Creator.

It is ridiculous to suppose that The Crisis, when it comes, will be brought about without the entire solar system lending its assistance. God always works by means, and has certainly timed the clockwork of His universe in accordance with every *end* in view. No mortal mind will ever be able to arraign the fitness of His arrangements, and in due time the stars in their courses will drown the scoffer's voice!

I could write further, and in particular, upon these subjects to mystics, properly so-called, for if any justly are so-called I more than all am also one with good right and credentials well approved. In occult studies not unversed; in dark and cabalistic writings somewhat read; schooled in arithmography, and not unlearned in the lessons of the common phase of mesmics and spiritism; yet all of these I count as naught, and know as weak, indeed as vanity, compared with one sole Book, whence all of

vhat is truly good has come, whose teachings are o plain and all upon its face, that the wayfarer need ot err therein.

The crisis, when it comes, will be very much like surgical operation in a desperate case of cancer; it nust be cut out to the very roots to save the paient's life. There is but one Physician skilled nough, and equal to this task, and it is certain that Ie will not leave so much as a single diseased fibre n the patient's system when He binds it up to heal.

In the meantime, Isaiah, in his first chapter, sums p the matter—the disease, the crisis, the remedy, nd its outcome. Society is now swollen from top o bottom with its sickness unto death; the sore is f an angry hue, and with a few more throbs will reak into a running one. *That will be the* CRISIS, *nd at its* CLIMAX *the* PHYSICIAN *will appear!*

C. A. L. TOTTEN,

U. S. Army.

NEW HAVEN, CONN., *November 24th*, 1891.

"As for truth it endureth and is always strong:
It liveth and conquereth for evermore."

I (iii) *Esdras* iv. 38.

THE QUESTION OF HISTORY;

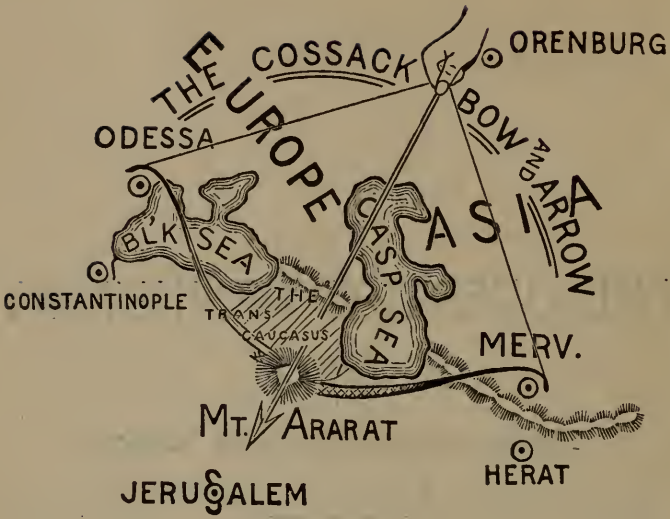
OR,

Israel versus Gog and Magog.

The Outcome of the Matter;

OR,

The Eastern Question.



THE OUTCOME OF THE MATTER.

"*And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes*

"*Thus saith the Lord God; Art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years, that I would bring thee against them?*"

Ezek. XXXVIII, 16-17.

THE EASTERN QUESTION.*

A RETROSPECT.

In our survey of the Eastern Question, as the key to universal history, with which we began Study No. Three,† we have thus far become involved in one of the most exquisite romances that the mind of man has ever contemplated, although from the very nature of the case and from the supreme grandeur of the theme, involving as it does the origin and destiny of man himself, the discovery need not surprise us.

---

* Under the title of "An Easter Query on the Eastern Question," this section of the present Study was originally published in *Frank Leslie's Illustrated Weekly* during the Eastertide of 1890, as well as in the *New Haven Register* of the same period. It formed the basis of the final lecture in the then current series of "Yale Military Lectures," and was intended for the closing section of Study Number Five. But (as already noted in that volume, see Note, page 324) our limited space prevented its appearance there, and relegated it to the present place, where it is also quite as much at home. These facts will account for its different type, in which it was already cast before the necessity of a transfer was apparent, as well as for the recommencement of the paging at this point. It is also of sufficient importance to merit its special title, The Question of History.

† See Study No. Three, page 3.

Not that its scope is short of wonderful nor that the progress of its incidents is anything less than sublime—here indeed the quickened judgment must yield without the least dissent—but certainly there remains no ground for mere astonishment at an outcome so marvelous when we fairly realize Whose Hand it was that wove its complex thread.

But the closing act of this intense drama is still future, and it now remains for us to anticipate some of its most prominent incidents. They are closely upon us, and many of the present generation have at least awakened to the truth. To these, having discovered the source from which the action emanates, the endeavor to forecast the sequence of coming events is by no means wholly in vain, for they are as explicitly laid down in the Bible as are the signs by which our identity itself is demonstrated.

Let us therefore hasten to the climax, for as Christians we should be familiar with all the intermediate features of the argument.

The signs of "Spring" are all about us, the lukewarm church, the busy world entangled in its marriages, the heaped-up treasures of the rich, the straitened penury of contrasted labor, the devilish craft of disbelief grown bold in license, the spirit of anarchy, the forebodings of statesmen, the recklessness of the masses, the unusual efforts of nature, the bustle of armed men, the

ımors of coming wars, the activity of knowledge. ıe speed of running to and fro, the multiplying f false Messiahs, the spread of pernicious doc- ·ines, the uncertainties of legislation, the laxity f justice, the shortsightedness of clemency, the eakness of business probity, the greed of power, ıe falling away of many and the instability of ll. And finally the shaking of the powers of ature; famines, cyclones, earthquakes, upset ›asons, terrible and unknown diseases, and out- ıgeous wickedness due to excess, insanity, and general breaking down of every "tone" that inds men by morality, or fear, religion or the law.

Surely the most cursory survey of the present tuation is ominous to all who have retained ıeir judgment, and can season it with wisdom ased upon the teachings of the past.

But what shall we say as to the outlook when iewed from the standpoint of Divine prophecy ılfilled to date unto its very letter, we being hronologically at the closing decade of the age? 'here is but one conclusion—that the finger of od which has written hitherto between the lines f human history will stand forth soon and write s final sentence on the walls of Heaven!

In Medias Res.

Let us now move *per saltum* to the day in vhich we live—a day of such intense excitement ıpon every side, and one of such manifest inter-

est in the human problem, that we arrogate no powers of prophecy unto ourselves if we enter the lists and attempt to solve the Eastern Question from a few plain *Military* premises.

For Europe and Asia, at least, the solution involves the ultimate supremacy of some one power or people, and the query is, How does the balance swing, towards the Sclav or Saxon? For it is generally conceded that the matter must be settled with the Century now waning, and that the two ultimate champions who must join in arms are manifestly Russia and Great Britain. The one possesses India, and the other has for centuries been preparing to wrest the prize of empire from its Saxon setting.

The topic is not only interesting to us because it is the coming one upon the European Arena, but primarily because one of its contestants is a fraternal nation, and one whose *destiny* concerns us intimately, whether we care about the romance and philosophy of our common origin or not.

To state "the Eastern question" in its simplest form is to ask: Who shall control the destiny of Asia? or, since the one involves the other, Who is to be the final arbiter in the destiny of the entire Eastern Hemisphere?

It was in this light that both Peter the Great and Napoleon viewed it. But to put the question as broadly as possible, it may be couched in

etter terms as follows: Who, among the ations, shall be ultimately dominant—that is, possess the earth," even as it was promised nto Israel of Old? For to rule the majority in orals, language, law, religion, finance, trade, nd commerce is certainly, at length, to be uniersally supreme in terrestrial affairs.

It is the consensus of the human race that this rave question is to be settled, *must* be settled, efore the records of even the present waning entury have gone down into History—that is, ithin the current decade.

It is a question which possesses all the breadth ttributed to it, and as such it manifestly conerns each American citizen quite as much as it oes Victoria or the Czar of Russia.

To the most casual observer it is patent that ussia and Great Britain, the latter as the repreentative of the Anglo-Saxon race, the former as e Sclavic champion of hordes of peoples, are to e the principal parties to the modern and probbly final solution of this vexing controversy.

England has the vantage ground, as she is at resent in possession of India—the prize of mpire; Russia has the prestige of vast military rength and an hitherto unprecedented progress ward the attainment of her ambition. Each ation is a giant, and their coming duel bids fair shake the world to its foundations.

Their *origines* date from the remotest past.

In different senses both of them have been "terrible from their beginnings and hitherto," and, if we rightly trace their ancestry, the one is *Israel Redivivus*, and the other, "Gog," its great arch-enemy, reserved against the final battle of the latter days.

Surely, in the lull that now preludes the mortal combat of such ancient rivals, we can scarcely do better than devote some closing moments to the closer study of a topic which involves so much.

The Prize of Empire.

Ever since the dawn of history India has been the "objective point" aimed at by all who have sought to conquer the world, stamp their impress upon its revenues and entail its government upon their posterity forever. Sargon, Cyrus, Alexander, the Cæsars, Peter and Napoleon, to say nothing of those great captains of purely Asiatic fame who have knocked at the gates of the Mogul, have recognized the strategic importance of this land of wealth. Its gift is "resource" inexhaustible, which all have seen to be the *sinew* of exhaustless strength.

No matter how acquired, the British Lion has his paw upon this eastern prize, but ere it is secure he must endure the deadly hug of the great Northern Bear.

Since, then, in these our latter days, the jewel of universal empire is again to be so desperately

triven for amid the din of arms, and as a final iatter of Race dominance, it certainly behooves s who are of fraternal blood with one of the con-estants to concern ourselves with the chances of he issue.

Special Treatment Necessary.

It is a military question of paramount impor-ance, an historical one of deep philosophy and ne whose romance may well fascinate the nterest.

In the whole range of military study we can ame no topic that has received more attention han the so-called Anglo-Russian dispute, nor is here another which has become thereby so hope-essly confused. And yet it is a subject which dmits of a most concise and graphic state-ient.

In our examination of so trite a theme from its iodern point of view, we shall therefore adhere o an original treatment and avoid all former ioneers. We shall approach it *de novo*, for we re convinced that in this way only shall we have he patience, or our readers' time, for such a isk.

We shall therefore ask all who are willing to ccompany us still further, to dismiss, for the resent at least, all former theories upon the sub-ect, and forgetting all of the late confusing etails of mere temporary European diplomacy,

come with us, accompanied simply by the principles of common sense and of experience, as formulated by the philosophy of history.

A Human Glacier.

So certain as history repeats itself, may we rest assured that the general laws which have always governed the "migration of races," will regulate and dominate the Sclavic one when it becomes ripe for its final movement in these modern days. It matters not how much this movement may assist itself by a resort to civilized facilities, they cannot *direct* it, nor control it, for it is master and is ruled itself by laws as fixed as is the solar system.

Now it is at the centre of population that the inertia of a movement resides, and both Peter the Great and Napoleon the Great foresaw that in due time another human flood would start down in overwhelming torrents, from the northern steppes towards the pleasant southern climes. The question, therefore, resolves itself down to the finding of that centre and the determination of its natural line of gravity.

The Russian Empire.

As we glance across the complete map of the vast Russian empire it is statistically noticeable that the density of its population steadily increases from east to west, from Kamtschatka to

Lapland, until in Russia proper we find at least one-half collected. Another heavy fractional part, perhaps about a third of it, is in the Ural, Aral and the Caspian regions. *Its meridional axis trends southward through the Caucasus!*

When such a population rises in arms, and moves by its own weight, followed by the hordes which come in to hold what military acquisition gains for them, it will tend, of its own gravity, to follow the most direct lines—*they lead toward Palestine!*

The Siberian Secret.

Mind reading has now been demonstrated to be simply a keen preception of "muscular intention," for Montague and others have thus solved Bishop's long mysterious powers. Now the Russian mind has been set for centuries upon breaking out towards the south, and its huge body, stretched along the radial lines which concentrate upon the Caucasus, can be readily "*felt*" to tend thither, and beyond, with no uncertain latency.

There is also a powerful religious *avoirdupois* in this leaning towards the Holy Land, and it is constantly fostered by the Greek Church, which is the power behind the Czar. The Crusades failed to settle the controversy between the East and West, and the chief ambition of the Russian Church is to recover the holy places from the

infidel, and plant the throne of the Czar above the very sepulchre. If this can be accomplished, the destiny of Russia is secure, and all Asia will be ultimately rallied beneath the Patriarchal crook.

It is, therefore, towards the Gate of the Caucasus, that we must cast our glance, if we wish to catch the first warnings of the movement, for which the Sclavic mind has been so long maturing. It is bold project, and will be powerfully backed when once begun in earnest.

A Place of Arms.

The importance of the Caucasus in all future considerations of the Eastern Question cannot be over-estimated. It is the veritable Russian "place of arms." Its forts and depots, camps and ports, roads and railroads, and its natural military resources, are not only of the utmost strategical value, but are already prized at their full worth by the great power which is about to make its final and decisive effort for universal supremacy.

Viewing "All Russia" as an army disposed for an advance southwards, it is thus seen to be heavily reinforced at its right-center, with its left and right wings somewhat refused. At Odessa, upon the extreme right, there is a passive demonstration always in progress, since this is the chief base of operations against Constantinople, or

Europe, while at Merv there is an active demonstration upon foot, which is perpetually threatening Herat, or Asia. At times the balance of agitation swings from east to west as at the present moment, then back again, but never does Russia suffer the pendulum to come to rest upon the centre of the arc, nor will she, *until ready to detach it and give gravity its chance to act* in an unexpected manner!

The Trans-Caucasus.

But let us take a nearer and more careful reconnaissance of this central position. The Trans-Caucasus, or Armenian possessions, formerly known as Georgia, shut in between two seas, and two ranges of mountains, forms as it were a secure *tete de pont* well advanced beyond the general line of dispute, and into it, ready for *debouchement*, the pitched forces of Russia are quietly massing.

It is noticeable that into this important region, one seventh of the infantry, and one twenty-fifth of the entire cavalry and artillery of the empire, are now concentrated, and kept upon a constant war footing. Here, too, is stored the great bulk of the munitions of war, ready for transportation east, west, or *south!*

By constantly fomenting the uneasiness either of Europe or Asia, at the extremities of her position, Russia has adroitly withdrawn attention

from her powerful central piece of arms, and now, whatever may be her intentions east or west, she is too secure to fear disturbance at the point most vital to all her deeply laid and ambitious plans.

The Head of the Bear.

Lying midway between Merv and Odessa, where we would locate the widely extended paws of the Russian monster, we shall term this Trans-Caucasus region the Head of the Bear, and cannot but view it as the main point of interest in all its future movements. Its prominent southern feature is Mount Ararat, at whose base the Anti-Taurus mountains fade away, and through which the Euphrates breaks suggestively towards Palestine, while around its Eastern slopes the river Tigress flows into the open country, familiar to the tread of the armies of Babylon, Persia, Greece and Rome—the Universal Empires of the Past!

Who shall say that following the floods of some near spring, the Russian overflow shall not seek warmer lands, through these same passes, confident that if *they* are gained—gates that are guarded now so poorly!—all other lands which Muscovites desire must also ultimately fall to them.

AN ARROW AIMED.

The Cossack bow is fully drawn, its arrow is in place.* The tug is felt intensely both in Europe and Asia. But the shaft will not strike east or west. It is true that the bow when once released will react heavily both at Odessa and Merv, but the bolt will speed towards a city far more noted, and in its flight will clear more famous mountains—those of Libanus!

Our geography is not at all contorted. Its distances are correct, the frontier is truthful, and we believe the sketch gives a concise and graphic realization of the "Russian idea" as it was formulated, at least secretly, in such minds as those of Skobelef, and of those who have succeeded him.

In this connection it will be well to remember that the Crimean war arose out of disputes originated by Russian interferences in the city of Jerusalem, and that to-day the Russian quarter, lying without the limits of that city actually commands it in a military sense—a sense which is deeply significant in view of what we have thus briefly shown to be the *resultant* of the Russian disposition of forces.

---

* See page 2.

The Growth of Russia.

The strictly modern phase of the Eastern Question dates from the day of Ivan IV., 1553. He was the first Czar of all the Russias. Its history since then has been one of steady encroachment upon the part of the Northern Bear. It has been aggressive even when unheralded by din of arms. "*Nulla vestigia retrorsum*"* has been the unbroken policy of this Siberian torrent, as wave on wave it has overflowed land after land, and incorporated them into an Empire, which is one thousand times larger to-day than when it took its modern rise in "little Russia."

Russia is determined to find a southern exit for her commerce, nor, judging her from the principles which alone have seemed to actuate the councils of all purely human statecraft, can any power on earth criticise her aspirations, nor doubt her plain intentions. She is still looking for "the key to her house," and in her movements in the Pamir Plateau has already occupied "The Roof of the World," as the natives call that extensive table land of Central Asia. All events have trended steadily towards the consummation of her scheme, and if her past be human prophecy, her future is a fact assured, for the key when found, will fit not only the "Pass

* "Not a step backward."

of Israel" but the narrow passages of the Euphrates." (4 Esdras XIII. 43.)

Self-made, and therefore self-reliant, tireless in her progress towards what she believes to be her certain destiny, patient without parallel, though old among the nations she believes herself quite young, and so with centuries of growth behind her and before, she pursues her policy with steps of deepest calculation, for she thinks she can afford to wait, and also fancies she has waited long enough!

The Essential Unity of Russia.

We need not review her history, nor need we draw a picture of her polity and preparation. Still less is it necessary to lift the veil from her political institutions, and let in upon them the glare from out a land of freedom. They are peculiar and unique. However they are said to suit the Sclavic mind.

But it would be unjust to say that Russia has done naught to merit her present greatness. She has united in one body politic an hundred peoples, and has so bettered their absolute condition that they lend to her the same servile allegiance that was accorded to those ancient conquerors, who swept in turn their armies over all the earth. To the peasant, be he Rosh, Muscovite, or Tobolscan, Siberian or Cossack, the Czar is Father, Emperor and Pope, and as the peasant is in

reality all Russia — thus all Russia is the Czar.

"*L'Etat c'est moi,*" or, in the pointed phraseology of Holy Writ, he is at once both "Gog, and the Land of Magog."

Indeed, words can hardly convey to sons of liberty the true character and animus of this allegiance. It is blind, complete, abject. But it is a devotion founded upon fear, not love; upon ignorance, not knowledge; on slavery, not freedom; and on semi-barbarism, not on civilization.

Can such an empire ride on, as such, to universal dominion? Not if it is true that Providence rules over the affairs of men. Not if the pen of prophecy spoke truth inspired. (Ezek. XXXVIII., XXXIX.)

An Inevitable Crisis.

All the causes which led to the French revolution exist to-day in Russia. Nor in view of the state of its upper classes, honey-combed with intrigue, conspiracy, nihilism and corruption, can we doubt there lacks more than an occasion to awaken such an one as Europe never saw. Anarchy is latent there, but sleeps with eyes already open.

In a sense this is fully realized by both Patriarch and Czar, and while each is specially concerned in devising means, if not to stem, at least

o guide the storm and ride it safely, both have ound their interests common, and the object to e aimed at, one. The people must be occupied vith war, and war must occupy the Holy Land.*

The frenzy of a nation, crazed, as France was n hundred years ago, by former centuries of ntold oppression and darkness, but more harply contrasted against the modern sunlight f real progress, awaits but for a leader like to Napoleon, or to Skobeleff, to be hurled into one f those periodical deluges of races from the North, which from time to time have inundated Europe. The flood is inevitable; already do the

---

* In an editorial accompanying the article the editors of *Frank Leslie's Weekly* speak as follows of the *religious* aspect f the case.

"A contribution on the Eastern Question, written by Lieutenant Totten, Professor of Military Science and Tactics, Yale University, nd elsewhere published in these pages, will attract attention. That he Russian pulse is throbbing in the way Professor Totten puts the ase is interestingly confirmed by the following, the which is also of eep significance in the religious aspect of the subject—for it is absurd o suppose that the nations of the *East* will join in arms without Crook, Cross, and Crescent being prominent factors in the struggle. According to the Vienna *Tagblatt:*

"'The Czar's highest aim is to be crowned Emperor of Asia on the ite of the Holy Sepulchre at Jerusalem. Every step toward Constaninople is a stride toward Jerusalem. It is of great significance that he Emperor Alexander III. confides much more upon the power of eligious enthusiasm than either of his predecessors did. He wishes to rocure a more official and ostentatious consecration of his religious uthority, and to have his position emphasized as the supreme protecor of the Eastern churches and the orthodox faith, and so rally all the Greek-Oriental churches and peoples around the person and the office f the Czar as the Constantine and Justinian of the modern world. The bold project has been long in preparation, is never lost sight of in ny diplomatic movement, and no sacrifice of money is thought too reat to secure this end. Numbers of settlements of Eastern monks, of pparently harmless and unpretending character, have been and are eing founded, and Russia finds the money for the purchase of the and.'"

Russian barriers begin to yield, and the questions which concern the rest of men are—Have the Romanoffs delayed too long? And are there other barriers able to withstand the storm?

Great Britain Versus Russia.

The actual condition of Russia, financially, politically, socially, and from the religious point of view, is a standing contrast to that of England, whom all must recognize as her eventual opponent. For towards each other these two empires are gravitating with planetary force.

Each is intent on keeping its own orbit as the only means of self-protection—but these orbits interfere! Professor Williams, viewing the "inevitable approach" of Russia toward India, remarks: "Nothing can prevent Afghanistan and Persia from tumbling to pieces between the advancing forces of these two gigantic empires."

When this crumbling is accomplished the Lion and the Bear will stand face to face.

In his "Armies of Asia and Europe," the late Gen. Upton, contrasting China and India, employs words which so aptly fit the present occasion, of comparison between Russian methods of conquest and those of England in India and elsewhere, that I shall employ them for this latter purpose:

"In the language of one the word 'liberty' is unknown, in the other the rights of the people are protected by a firm and impartial despotism.

n the one rulers may seize the property and ever the necks of their subjects, almost with mpunity: in the other sacredness of person is ecure. In Russia, men without trial languish in orison, cruel and unusual punishments, injustice, oribery and corruption prevail. In India, English aw secures speedy trial, and protects life and oroperty. In India, schools, churches, railroads, teamboats, telegraphs and just laws are giving iew life and energy to the people."

So, too, in Russia some of these improvements obtain, but their end is military only, and looks lone to Russian aggrandizement.

"With such weighty contrasts, no stranger ree from national prejudice can visit India without rejoicing that England controls the destinies f two hundred millions of people. Neither can e observe the great institutions which she has ounded for their moral and physical amelioraion, without hoping she may continue her sway intil she has made them worthy to become a free nd enlightened people."

In view of such a contrast we may devoutly iope that overruling Providence, which holds he balances of greatest good unto the greatest iumber and foresees the end from its beginning, vill avert the growing danger of the world's eturn to despotism under universal Russian ule.

A Modern Prediction.

As a pointed sample of the weighty evidence which some of the ablest military spirits of our day have blindly lent and still accord to the increasing possibility that future Eastern events will follow closely in these lines, so unerringly laid out for them by the Hebrew prophetic statesmen of the days which marked the birth of empires, let me quote General Upton's conclusion on the "Invasion of India," as mapped out in the same report. Referring to a possible diversion of Turkey eastward upon Persia, he says:

"This may not be accomplished in one or a dozen campaigns, but supported and encouraged by Russia, repeated invasions may involve the Indian government in such expenditures as to induce it, in deference to an opinion already existing in England, to abandon India to her fate. But without dwelling on the probability of Turkish aggrandizement, it is possible that the fate of India may be settled nearer at home.

"Constantly increasing by her eastern policy the deadly feeling of hostility which already exists in Russia against her, the moment the former occupies Constantinople, England must seize upon Egypt. Once secure in Constantinople the fleets of England can no longer oppose the designs of Russia. Converting the Black Sea

nto an inland lake, thus insuring her communi- ations, a railroad from Trebizonde across to the alley of the Euphrates, and thence to Damascus, ill place Russia on the flank of England's line f communications. *Thus brought face to face, t is not impossible that these two great powers nay change the face Asia on the famous plain f Esdrælon.*"

It is but a decade and a half since these words ere penned, and to-day England holds Egypt, nd Russia is nearer to her gate than ever, and s better prepared to seize it!

She is the foremost military power on earth. ncomparable in cavalry, preponderating in artil- ery, and with an endless infantry that works teadily towards the brunt with bayonets never unfixed;" "square" on her own, and "per- endicular" upon England's line; quietly matur- ng her plans behind the Caucasus, nor emerging ence save to steel-rail every line that may ossibly be one of "operation;" so able hence- orth to count her plans matured that she meas- res them by months instead of by the scale f Peter's Will, she has announced "autumn nanœuvres" upon a scale unprecedented for the oming fall—the while, in Western Europe, a 'rince, whose government has just lost its "Gov- rnor," is yielding, to no purpose, to republican- sm, and, in the midst of armed men is crying "Peace, peace," when all the world knows well

there is to be none till the coming cyclone has swept on.

Our extract from General Upton's "Invasion of India" was blind evidence, and written in absolute ignorance of even the theory of England's identity of Ten Tribed Israel. The writer knows this, for during the last year of General Upton's life he served at the same post, and in the regiment which he commanded, and was in almost daily intercourse with him. We often talked the matter over, and the General was won over to their study in such a spirit as to give evidence that they had his credence, for they but confirmed and gave new substance to his earlier conclusions.

Aye! General Upton's surmise was correct! In the natural course of modern events it is almost certain, that on Samaria's often battled plains, a final struggle between England and Russia — between "Israel" and "Gog" — will close forever all human warfare, even as of old it was predicted! and burn the lines of Empire into the planet in a way to startle even the most sanguine "Irredentist."*

Man Proposes, God Disposes.

There is no people upon earth that have been

---

* A seeker for the "ancient landmarks," and an advocate that each nation recover its own.

ereft of territory who do not cling tenaciously
to the hope of recovering every inch of it at
ngth; and the cecity of men is phenomenal in
at they do not comprehend that, in spite of
very probability to the contrary, the descend-
nts of the ancient Hebrews have a fundamental
aim upon *their* land of lofty origin, and that in
ome form or other they will be represented at
Jezreel."

In connection, therefore, with "Israel" and
Gog," already standing face to face in the brief
ut intent moments which now precede the final
ettlement of "the Eastern Question," it is a
emarkable outcome of the methods of Divine
rovidence that "Judah" herself is also brought
nto the controversy!

The attitude of Russia towards the "Jews"
as suddenly become the topic of the day! This
a proof, were all other "signs" missing, that
e "set time" has come, when God will put His
and "the *second time*" to restore the Captiv-
y of His People—of *all* His People.

As a party to the settlement, "Judah" is by
o means to be left out—in fact, she is the prin-
ipal actor, or at least factor, in the question;
nd, no matter how the solution operates, for
uman foresight is at best obtuse, the Pharaonic
ppression now on foot in northern quarters will
e sure to eventuate in a decisive manner.

The Present Outlook.

In what a drama are we actors! Even we Americans! For we are all involved in Anglo-Saxon destiny, particularly if that destiny be Israel's, and we Manasseh's mighty separated People!

The world was never armed before as now it stands equipped. Its foremost journals discuss the gigantic struggle which impends, in leaders written in an hundred tongues, each day. This topic is never latent. It is the theme of all European diplomacy. The whole earth is intent, and dreads the tocsin that shall sound the declaration of this coming conflict.

Shall we renumerate the resources of the Anglo-Saxon tribes? The statistical atlases of earth scarcely compass them!

Shall we point out their situation for the struggle? They belt the earth with a zodiac of colonies that have grown into great nations undisturbed, even as the dying Moses promised. For he said, that Jacob should be the measuring rod of God's inheritance, and that according to the number of the children of Israel had God set the boundaries of all other people!

Shall we point out what is now about to come to pass and solve the Eastern Question?

How the conflict will begin, its occasion, its world-wide complications, and its time, no man

can tell. But these are minor incidents, and will shape themselves under the fly-wheels of progress. The storm itself already casts its gloom about the earth; the clouds are mantled with dismay, and mutter loud and louder as they near.

Europe is at the dawn of universal prosperity that will elevate humanity, *or she is on the verge of an eternal night.*

Thank God there is another point of view, and whether men's eyes are open to it or not the scene before them will remain and all its actors fill their parts. The Hero of the drama is the Saxon Race, and the Saxon Race is Israel reincarnated! *

SUMMARY.

In Studies Nos. Three, Four and Five we have traced "Israel" down the stream of time and found her mighty in the latter days. Not a jot nor a tittle of the promises have failed. The mills have ground her slowly, but not a kernel has fallen to the earth.

---

* We mean, of course, the Hero, only as among the *human* actors. God acts by means of agents, and the Saxon Race has not been reared without a purpose. The great act—the climax to the entire drama—the capstone of the mountain that falls upon the "*Image* of Empire," is the advent of the Lord himself; and it is within the full purview of this that we discuss the human phases of the end.

Scattered among all peoples, she has still been garnered in a place apart. Lost amid the mountains, she is found among the isles. Forgetful of Jehovah in the land of promise, she has remembered him in exile. She is no longer "not my people," but is chief among the "Sons of God."

Dead to the old covenant, she is born into the new. Lost to Jacob, she is gained to Isaac. Sold into Egypt in poverty, she has become as Joseph among the nations. She has inherited the universal "Birthright," and like the prodigal son, bethinks herself at length of Palestine and home.

She no longer stammers at uncouth vocabularies, but teaches all the nations of the earth her laws, her customs, her scriptures and her story in the Saxon tongue. She has occupied the desolate places of the earth, has proclaimed "freedom" to humanity, and is chief among the people. Her two great halves are blessed as Ephraim and as Manasseh, for her prosperity is now a proverb.

Her children call her blessed and are themselves the "Stone men of the Stone Kingdom," and her ruler wields the sceptre of David, seated upon the "Stone of Empire." The "daughter of her exile" has become a great people, and is as Jonathan to David, a friend and brother. "The Lion of the Tribe of Judah, the Unicorn of Israel, and the Motto of Benjamin" float above

he one, the "Olive Branch of Joseph," and his 'coat of many colors," o'er the other, and over both the cross of Christ proclaims their union, and their hope of victory.

Their mission is "good-will to all mankind." They have preached this in the day of trouble, they must now assure it through the days of peace For it is within their power to hasten on the "universal day" when wars shall be no more. They have one labor yet before them, dread and terrible beyond all others that have gone before, for they must demonstrate in arms against the world their right unto its sceptre. The day of "Jacob's trouble" is upon them, and they must meet Goliath, who already casts defiance in their teeth.

But in spite of all this relative greatness, and the task before them, they are still unworthy to assume the task, for with this very greatness their own iniquity is greater by the contrast. They have forgotten Isaac, and the greater antitype, for certainly as a Race the dominance that we enjoy, if we be Israel indeed, is God's own gift and not at all bestowed by merit—for the oath's sake only to our father Abraham is all this grandeur what it is. There are trials of fire, and a school of dread discipline before us, which we *have* merited and must pass through before we are fitted for the final act in the human part of our destiny.

What, however, is the natural programme for the future?

The Coming Crusade.

The colonies of Israel that belt the world, and hang upon its utmost rim, must pass and repass through its chief gate, in their commercial intercourse along the highways of the nations. *The future lines of Commerce must be central, and will pass through Palestine!*

We no longer have the time, even in these rapid days of modern transit, to skirt along the chords of earth, and hug to its circumference. *We must recolonize "the Central land," whence we were hewn*, for Anglo-Saxons have never given tribute unto Czar or Cæsar, and will brook no publican collecting taxes at the gate of universal commerce!

It is to this end that they have been reared and taught the lessons of the northern wilderness. It is to this end that their leaders have been skilled in all the knowledge of the modern Egypt. For it was the better to prepare them for the struggles and rewards of this, their great and final home coming, that their task was made so hard.

This is the Philosophy of History!

This is the Destiny of those who speak the English tongue and girdle the globe with Saxon empires.

This, too, was the *secret* of the Secret of His-ory, and is the Outcome of the Renewal of His-ory in the West—for all of them are means owards the end in view from the beginning, even he Hope of History, which is to be the restitu-ion of all things!

There can be no doubt as to the issue! In ıpon the central land, from every side, the com-ng crusade is to crush! Jerusalem, again, will ee the standards of every tribe afloat upon its valls, and side by side with David's Royal Blazon, and the Bull of Ephraim, the indepen-lent, many-colored banner of the eldest son of oseph, too, will greet the breeze. Nor will the nsign of the Son of Man be missing in that rand array.

But the latter, with the hosts that follow it, re reinforcements from another sphere!

These are the four living creatures from the our quarters of the earth, the Lion, the Bull, the Eagle, and the Man, which appeared out of the vhirlwind, and the cloud and the fire unfolding tself, unto Ezekiel in his vision of the end!

With the weight of mountains falling inward, rom the very height of Israel, is the image of ffete politics to be ground to powder beneath he little Saxon empire now grown mighty over ll the earth.

The storm must come, for so it is predicted, nd it gathers as by natural causes; aye, is even

close at hand! And there are those who, blind in spite of even plainer prophecies, will be found wild enough to try and stem it in that day of wrath. The powers of evil will essay one final human effort, and their champion is ready for the dread ordeal.

Peter and Ezekiel.

We shall not attempt to realize the picture of the struggle inwards, each upon its own radius, of Israel's tribes. It will be full in the face of all the interior nations that have ever formed a part of the Gentile Image of Empire, martialled by Russia, and is best left in imagination's latent colors. We would refer, however, such as wish a more explicit statement of Russia's bold designs, to the now famous will of Peter the Great, said to have been found among the state papers of Catherine.

By whomsoever it was penned, there was never written a more perfect scheme of human conquest. Had Peter, Napoleon and Apolyon himself been seated in Satanic council, it could not have been devised more craftily. It is consummate in its scope; it has been persistently followed down to its closing paragraphs, and the day is quite at hand for Alexander's endeavor to incorporate them also into history. They prophesy, if not events, at least attempts.

A scheme so comprehensive, and so wicked, could only have been anticipated and met, and can only now be overcome by the scheme Divine that we have briefly sketched, and it is Isaac's mission, in his Saxon seed, to realize its overthrow.

That which is coming is called in the Prophets: "The Controversy of Zion." If of this one wishes to gain closer insight, and a concise prediction of what shall be the trend, and manner of the issue out of these events, which are still future, let him read the four most political chapters in the Bible, Ezekiel's xxxvi, xxxvii, xxxviii, and xxxix. They have hitherto been strangely, (*designedly?*) left out of the yearly scriptural curriculum of chapters, read in the Greek, and Anglican, and Jewish churches. They have been hidden as it were, few find them, for but few in these days heed the prophets.

They are the Proclamation unto *Israel Redivivus*, and the clarion notes of God's defiance unto "Gog—the land of Magog, the prince of Rosh, Mesheck and Tobolsk!" They speak in no uncertain tones to Anglo-Saxons, and also to those who, never turning backward since the days of Peter the Great, have moved steadily on towards the Promised Land, as if it were to them "the promises" pertained! They tell us that the Russian hosts, and those of the nations, her fellows, will reach that land, but only there to

find an everlasting grave — even utter destruction in the Valley of the Strangers!

THE PRESENT MILITARY ASPECT!

Robert H. Labberton, in his "New Historical Atlas and General History," thus sums up the condition of affairs in the *far* east, as between Russia and England. After briefly detailing the history of the Indian Empire, referring to Afghanistan, he says: "Thus England succeeded to the inheritance of the Great Moghuls, who, however, held, in addition to India, Afghanistan as a province of their empire. For they never lost sight of the fact that the master of the upper plateau of Afghanistan, commanding access from the passes of the north, is in fact the master of India, and that owing to the great number of passes the point of attack is always uncertain.

"They knew also that it never had been found possible to arrest the progress of the invader before he crossed the Indus, and that if the Indus was crossed, and India had to fight the battle on her own plains, it inevitably lost it. If England wants to keep her Anglo-Indian empire, she ought to pursue the same policy as the Moghuls — to take possession of Afghanistan, the true northwestern gate of India, of which the key is Herat."

The Russian railroads are now far beyond Sarakh, and hundreds of miles beyond Merv,

vith their southern terminus within 130 miles of Ierat! But the territory claimed by Russia uns to within thirty miles of this key! In the neantime Persia, already deeply in Russian lebt, and colored by Sclavic influence, has become a dangerous negative element in the problem. The position of Russia is thus most advanageous for a demonstration against Herat.

But it is an open question *where she will strike he decisive blow*, and this is what lends such onstant interest to the giant campaign she is onducting, for we must not forget that we are viewing the closing scenes of a struggle that has been going on for centuries. The great object of Peter I. was to obtain Russian ports in some other direction than the White Sea, perpetually blocked with ice.

This policy has been constantly followed by all of his successors, but its object has not yet been obtained. It is true that the Caspian and Black seas are now virtually Russian, but the guns of Constantinople prevent free egress from the latter, and the former is only an inland lake. However, to gain a truthful view of the question, as it now stands (1892), one must survey it not from Merv, nor Ardahan, nor yet from Odessa; *it must be studied from the palace of the Czar, from Rome and from Versailles, for these powers form a triple alliance which we may yet expect to work in discord.*

The Russian Bear.

Let us close the subject with an allegorical picture. The Russian empire stretches literally like a great Bear, all along the north quarters of the whole Eastern hemisphere. Facing south, this Siberian monster has now crawled up and over the Borean horizon, beneath which his huge body is largely still concealed, until with its left paw at Merv and its right at Odessa, its terrible head, visaged with the pent up cold and hunger of centuries, *rests upon Mount Ararat!* Its rolling eyes, gloating now east, now west, fall most naturally southwards, down the sloping trail marked centuries ago by Noah, and lead on towards the same Pleasant Land. The right paw is stirred, and Europe trembles, the left is moved, and Asia quakes! *What will the monster do?*

The Choice of Gates.

The mass of Russian trade and commerce tends towards Europe. Its direct gate is Constantinople. This has been her aim for ages. But from this she has been drawn back by the Berlin treaty, verily "a hook of six teeth." For the present she pretends to have relinquished her hope in that direction, although no one can tell to what new life the present conspiracy of difficulties in which she finds herself may not raise it.

In the meantime, checked "on paper" in the West, she has since maintained a strong demonstration, armed and active, towards the gates of India. She is tireless in enterprise! But in this temporary change of base and operation towards the East, she has been thrown into exactly the position in which we have pictured her *Prone in all her might, she thus lies just where, having eyes, she cannot fail to see her way made clear!*

There is *another* gate, and *she is at it!* That between the Caspian and the Black seas—the *back gate*, so to speak—the gate of the Caucasus! She holds this gate, and well into Armenia, in undisputed control. Batoum and Trebizond, Kars and Ardahan, Baku, Erwan, Erzroom, and Tiflis, all are there, and thence backward, underneath her body, run her railroads to the heart of Russia! In the elder days, "Israel," driven thither by the Assyrian hosts, occupied this very region, and thence escaping from the Mede, went northwards through this identical gate, and named its fortress as she went.

What on earth is to prevent Russia from reversing this line of march, and descending on the Holy Places which she covets? All her lines of communication concentrate in Armenia, and thence it is that her armies may most advantageously *debouche!*

Grand Tactics.

Strategically this central gate is by far Russia's most important exit in the vast military game which she is playing. By massing her troops in Armenia they will be masked, and she herself will be at once upon a vantage ground, one better cannot be conceived. Such a demonstration, if made in full strength, would at once call "check!"

England would be forced to *divide* her strength into at least two armies, an Indian one, and one in Syria, Egypt, and a Constantinopolitan fleet, while Russia would, in all her power, be in between them all. Here is consummate opportunity, and Russia has been blindly suffered to improve its whole preliminary programme undisturbed. If in some future day she mobilizes towards the Trans-Caucasus, demonstrates strongly at Herat, and keeps everything in haste and .preparation at Odessa, no human intellect will be able to divine her *real* intentions!

A feint in either direction would have to be desperately prepared for, and the decisive effort could be made as she herself, sole master of the situation, might at any time elect. Consider the lines that would lie equally open to her (her railroads to the borders of Afghanistan, her steamboats and transports in the Black sea towards the rear of Constantinople, and the

Valley of the Euphrates to her innumerable horsemen,) towards Palestine, the key to universal dominion!

We have sadly mistaken the teachings of a military education, and misconstrued the reading and study of years upon "the Eastern Question," if we are wrong in what, were we a Sclav and had the Russian armies to direct, *we would at least attempt to do!*

And, on the other hand, as Anglo-Saxons we would hope to see this question discussed by England, and fought out by her, from Palestine as a base of operations, in every direction. This would be *D'Israelian* indeed, and a return to late, as well as ancient policy!

A constant Russian pressure will probably be kept up towards Asia. It is, in fact, being so kept up, as though it were the settled policy to move on India. But at every opportunity the uneasiness of Europe is excited, as at present in the Bulgarian embroglio, and the safety of the Bosphorus threatened.

In the meantime Armenian operations move towards completion, and excite no more anxiety than an emeute in Mexico. Great Britain seems to be as much asleep as we upon this side of Anglo-Saxondom are deaf to all advice that "eternal vigilance is the only price of liberty." When will the Conscript Fathers at each nation's capital, awaken to the world-wide issues that are

everywhere involved, and take every measure that makes safety sure?

Skobeleff and Derby.

But to return to the "Eastern Question," we will suppose that the Russian demonstration towards Afghanistan has fully developed itself. England, thus necessarily alarmed for India, will probably be forced to throw her bulk of strength in that direction. But still Russia will occupy interior lines! We do not believe she really contemplates throwing all her force upon the gates of Herat, and through them into India.

There are too vast difficulties even in the conduct of a successful campaign, so far away from an impoverished treasury. Hence we anticipate that the trend of circumstances will put an "occasion" into Russia's way, to throw her main strength into Palestine, and at the same time attempt to take Constantinople in reverse.

Though she may knock and enter at the Gates of Herat, to have them and to hold, the vital objective to the whole controversy is an exit for her exports far nearer to her heart and home, and the liberation of the Sclavic populations of Europe, from the bonds of Islamism.

With Russia this can be made a Holy war, and all of Magog will, at such a call, respond to Gog the Czar! So, too, is it a sacred war unto the

Ameer, so to Turkey, so to "Israel," although the latter is too blind to realize its meaning.

In view of the unbroken policy of Russia, of her manifest need of an European exit for her growing commerce, and of the apparent opportunity she will have, according to all human calculations, to secure it, she will undoubtedly make this attempt, or disregard every military principle governing the chances of success, and falsify the unbroken policy of full three hundred years.* But one can only generalize upon so broad a problem.

Year by year it grows in import, and yearly nears its dread conclusion. The unexpected always happens. At the present, as we sit here writing these surmises as to the conclusion of the matter, we are once again startled into reattention by reports from regions near the right paw of the Bear. Two years ago the center of excitement was at the very opposite extreme!

But this is only *apropos* of how unsettled is the question, and how ripe for action. This new move on the checquer-board recalls the views of the late General Skobeleff, who, in a private letter to a friend in Moscow (1881), wrote what the *Novoe Vremya* produced: "To me the Central Asian Question is perfectly simple. If it does

---

* Since 1552 A. D.

not soon help us to take the Eastern Question earnestly in hand — that is, to take possession of the Bosphorus — then the game is not worth the candle.

"Our statesmen will see that Russia must have the Bosphorus to protect and develop her manufacturing centers and her commerce. Only when she has these straits can she repeat with Kosciusko '*Finis Poloniæ.*' A war for the Balkan peninsula without a formidable demonstration against India would be absurd, for us Central Asia is only of temporary importance."

Lord Derby's view was therefore right, and Skobeleff's summing up shows that he correctly estimated the gravity of the present times.

A People Slow of Heart.

Educated as we are by the daily press, it is but natural to view "the Eastern Question" from its changing and secular standpoint only, and as the pulpit has in our days almost given up the exposition of the prophets, there seems but little chance for the true significance of events, so pregnant with the Romance and Philosophy of History, to awaken the religious sentiments of Saxon peoples. They are dormant; and faith flickers when the story of the Pentateuch is told.

The darkest hours are just before the dawn of day, and Israel's present blindness will but make her sunrise the more dazzling. But there is a

emnant always in her borders, who discern with learer understanding, and accept the truth when ut before them, and for these it is a pleasure to elate consecutively the origin and destiny of bram's race. Unto the rest we tell it simply as "witness," and as an earnest of the certain uture, so that when all these things transpire hey will remember and believe.

From the human standpoint only, the chances nd opportunities weigh most heavily for Russia. uch too is man's perversity that we doubt not, hile the issue is quiescent, the bulk of sympathy s with this self-made, self-reliant people. It is rom modern doubt in God's direct concern in man's affairs, our doubt in sentiment, in prayer, aspiration, and in almost everything but mam-ion and ourself, and from Egyptian stubbornness f heart, that man is able thus to live and move nd have his being, in the greatest age of Miracles -of prophecy fulfilled and rapidly fulfilling,— nd yet maintain a careless equanimity.

Glancing back over all that we have had passed n review before us, in the foregoing survey, we ase our faith upon the certainty of that coming o pass, which was spoken of old by the prophetic tatesmen of Our Race, for we firmly and sincerely elieve in the absolute verity of the Anglo-Israelite dentity. *Russia will fail—terribly fail!* In lue time she will descend, probably via the Eu-hrates to Aleppo, thence to Haman, and then

through the Valley of the Strangers to the Plains of Esdraelon. Dread battle-field for her, for there her mighty ones shall certainly perish, full in the eyes of all the nations of the earth.

How Long.

And here we leave this endless topic, content to let the future write its final chapters. There is no misunderstood "Millerism" taught by what we have surveyed, nor do we wish to be understood as an agitator of "end of the world" theories; the "age" will end, God haste the day! "the world endureth forever." When these things come to pass we shall have just come into national manhood. We believe that the world will then be at the real threshold of its grand and golden beginning, rather than at this end.

The signs of the times are ripe for Israel's return, but ripe fruit may hang a while before it falls, and fruit when ripe and shaken may be gathered up and garnered for future use. There is indeed to be "a shaking of the Olive tree," and the writer most sincerely trusts that all to whom these words may come, may come in at the harvest and enjoy its fruits.

OUR RACE:

ITS ORIGIN AND ITS DESTINY.

SERIES II. FEBRUARY, 1892. No. 6.

EDITORIALS.

It is absolutely futile to study the Prophecies before we have rectified History, nor can History be considered as rectified until it is squared to a true and reliable Chronology. Hence the importance of this work upon which we are engaged. In formulating the various tables found in these Studies, we have naturally been led to study Prophecy (most of which involves time elements and calculations) upon a new basis, and have been constrained to publish certain alarming (but to "*Christians*" *blessed*) conclusions. These are our own conclusions only—the results of our judgment. We have no credentials as a prophet, nor do we speak *ex cathedra*, yet in these premises no fair-minded student would be justified in holding his peace, and we certainly have been constrained to break the silence in the High Places of the Earth upon Advent matters. We do not care a fig for adverse criticism; we neither intend to retire, like Jonah, to a booth and

watch for the catastrophe, nor do we intend to bemoan our lot if God shall grant a respite in the premises.

***

The End will come "*on time*" whether our judgment has been correct or not, and we intend to keep "occupied" until it does! Meanwhile, let it be distinctly noted that there are two scales involved in this matter—*First*:—The strict chronological sequence of the Solar years with their events, which no man can alter, *i. e.*, "Past time." Whether the Millennium commences to-day, to-morrow, in 1899, in 1923, or in 1956, or later, has nothing whatever to do with this part of our work. *Second*:—The Prophetical Scale. This is a *sliding* scale and it will be slid until we reach the correct dates from which to estimate its terminals. For good reasons* our own judgment has led us to select as the date from which to measure, the *earliest* one from which the "Times of the Gentiles" can be fairly estimated, to wit:—the accession of Nabopolassar (3377 A. M.) It will be a fortunate thing for those who wish the present state of affairs to continue, if the true date from whence to estimate be the accession of Nebuchadnezzar, 3398 A. M., or of his insanity, 3436 A. M., or even so late as his death, about 3443 A. M. But be this as it may, the failure of (what we have

---

* *Vide* Study Number Two.

ever avowed to be more than) our "judgment" as o the place whereat to apply the Prophetic Scale vill no more invalidate the true Chronological Scale vhereon we have demonstrated that Bible History s written, than the failure of Miller invalidated the iistorical dates from which he worked.

***

But Miller did *not* fail, for the work that led up o him, and in which his own labors culminated, was trictly in fulfilment of prophecy. Chronologically t marked the precise beginning (itself a period) of he "*tarrying time*" (1828–99). Nor have we the hadow of a doubt but that the least that shall be iltimately accorded to our own labors will be that hey shall have struck the hither edge of far more nomentous times. And another thing is *sure*, to vit:—If so be, the events of the near future do not eventuate as we have been led to proclaim it is both possible and probable that they will, then to the so-called "Church" Advent matters will become even nore distasteful than ever, and fewer and fewer will pay any heed to any warning whatsoever short of a act which will make the possibility of any subsequent preparation *vain*.

***

It may be such is indeed to be the final phasis of the trial of our faith, but we do not believe it. The

"true" Church will be ready to meet the Bridegroom whenever He comes, and the merely *so-called* "Church" is not so, and never will be, come He to-day, to-morrow, or at the end of eons hence.

Let, therefore the earnest readers of these Studies carefully distinguish between the Chronology which we present, (and whereon Biblical History becomes a straight sequence of recorded facts), and the Prophetic Studies founded on it. The former has at last vindicated the Scriptures as accurate writings, the latter is simply a legitimate effort to determine future time from the Books, and at least a warning that assures the "watchers" that the Coming One is nigh, aye "even at the Door!"

* * *

As many correspondents continue to write for copies of an article by the author which appeared two years ago, in *Frank Leslie's Illustrated Weekly* (April 12, 1890) under the title of "An Easter Query on the Eastern Question," and as that article has long been out of print, we take occasion to state that the closing Part (IV) of the present Study is in effect a reprint and revision thereof. Although it originally formed a part of these Studies, it was given to the press at that time and in advance of the rest because it was then recognized to be opportune. Subsequent events have demonstrated the correctness of our judgment, and the growing im-

ortance of the Eastern Question, and of matters ow before the world in Russian Quarters, make his republication in its proper place quite as oppor-une. The Jewish Civil Year 5651 A. M. has now one into History, and has realized all that we were ed to read between its Jehovetic and therefore Pro-hetic figures. Two other years of even greater noment are ahead of us, and are peculiarly signifi-ant in Judah, the year 5656 A. M. and 5660 A. M., ach of which is also Jehovetic in a special sense, nd about them cluster the fulfilments of many nomentous prophecies.

***

As to the Origin and Destiny of Our Race, there s a broader and far more important question than ny yet touched upon in these Studies, and it is ne of direct and universal concern to every member f the Human Race, without reference to the family rom which he springs! Upon the *origin* of Adam's ace the Bible is quite as explicit as language can be —"And the Lord God formed man (out of) *the dust f the ground*, and breathed into his nostrils the reath of life, and man became a living soul"—not y any means an immortal one! at that time or ven yet! Indeed, he was no sooner created than is Maker subjected his continuation as a creature to n explicit condition, and warned him that in the lay he violated it, "dying he should die,"—*i. e.*, erforce simply cease to exist in any sense whatever.

Man incurred this penalty with his eyes wide open and without the least conception that the Infinite Mercy of God had any remedy in the background. As already pointed out in a former Study, *had no such remedy been forthcoming*, the successive generations of Adam's posterity would have been in quite as hopeless a state at death as are the other living creatures, and beasts of the field whom we denominate "the lower orders" of the animal kingdom! There is no possible escape from this plain deduction. It is the logic of theology and the theology of logic. Not only was there no threat of a Hell in addition to the loss of corporeal existence, but there could not have been the remotest conception as to a further and continued disembodied state after the threatened death had supervened!—Not even after Satan had enunciated the original *lie* as to our innate immortality—"Ye shall not surely (*i. e.* completely as well as inevitably) die," was the scope of its falsehood fully comprehended!

Whatever the original sin was, the consciences of Adam and Eve at once recognized their case as hopeless so soon as they had incurred the guilt of eating the forbidden fruit, and they hid themselves. *They were comdemned to extinction!*

I mean this as literally as any materialist who ever wrote, and in exactly the same sense, total annihilation stared them in the face, *and had no Saviour volunteered to take the penalty upon Himself*, there literally would have been no hope whatever, and

vhen the breath left the body, existence would ıave absolutely ceased.

Moreover, in spite of whatever hope was held out o Adam as to the possibility of an ultimate *resurrection* of some of his posterity in view of a promsed Mediator, there was certainly none held out ven to him of any sort of an "intermediate" existnce.—He could have had no doubt as to the mmediate effect of his ultimate death. It would nevitably put him into the same condition as if "he ıad not been." "Dust thou art, and unto dust thou halt return." There is no saving clause in this entence. Adam's identity was not the breath that God breathed into him, but that image of himself vhich God formed of the dust of the ground, and it vas a conscious identity only after it was inspired.

The thing formed was a "soul," but it was "a lead soul" until God breathed into it the breath of ife—then only did it become "a living soul"—and o soon as that breath left it, Adam's identity was ost in a return to chaos.

There is one—"the King of Kings and Lord of Lords who only hath immortality," (1 Tim. vi. 15-16.) "who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, *which was given us*, (who accepted it!) in Christ Jesus before the world began; but (*i. e.*, *and*) is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light

through the Gospel." (2 Tim. i. 10.) As a possibility still conditional we are to "*seek*" for this immortality in a certain way, (Rom. ii. 7.) and it is only promised to any one at that time when He shall come again to raise of the dead them that are His. Then only shall this mortal, whether it be quick or dead, put on that immortality which all who ever died in the faith have looked for steadfastly, and so gone contentedly unto their rest.

Surely Daniel hath not yet stood in his lot, nor hath David ascended into any of the heavens. So Adam sleeps and Job awaits the final change. The dead are as though they had not been; they know nothing at all; all their thoughts have perished. To all the generations gone the night hath come wherein no man can work. O reader of the Scriptures, striving for the better land and searching for the truth, dost thou not see that in the grave no man can praise the Lord, and that no soul is or will be immortal until God awakes the sleepers and Himself puts in the sickle so carefully amid the tares and wheat that not one kernel of corn shall fall upon the earth!

***

The future commercial importance of the Land of Eternal Dispute, is a subject which our age of gigantic finance, and far-reaching enterprise, can fully comprehend. It is indeed a land of universal thoroughfare. It is surrounded by lines of communication, and, as terrestrially central, is the earth's great

ommercial strategic point. The shortest lines of Anglo-Saxon intercourse pass through it and demand that it shall be opened for their use. That Russia also has her eye upon the land, can scarcely be doubted, although thus far it has been carefully kept out of diplomatic documents. That this was not latent to the foresight of D'Israeli, both his writings and his foreign policy declare. That its Sabbaths are nearly numbered, and its days of desolation wellnigh run out; that its present possessors are bankrupt, and that the Rothschilds, and the numerous Jewish colonization societies, hold bonds and mortgages upon it, are not state secrets. There is undoubtedly to be a crusade thither, and in days not distant, but whether it will be one of peace, with intellect, and art, and wealth, and enterprise, to reclaim it, to line its Joppas with warehouses, fill its Jerusalems with modern improvements, border its Jordans with farms, skirt its Euphrates with rails and steamboats, or whether it shall be accompanied with hurrying hosts, and fill the plains of Jezreel with the din of arms, the philosophy of facts alone must determine in their day—the Philosophy of the Scriptures views the matter thus, and thus only, and we recognize their authority. The Crisis first, and after that the Millennium!

***

But we are not alone in these lugubrious prognostications. The *Weekly Times* of Toronto (July 16,

MISCELLANEOUS.

FIRST SET, 1891.

OUR RACE ITS ORIGIN, ITS DESTINY, SERIES,

By PROF. C. A. L. TOTTEN, Yale University and U. S. Army.

Study No. One. THE ROMANCE OF HISTORY; Lost Israel Found.
Study No. Two. THE VOICE OF HISTORY; Joshua's Long Day.
Study No. Three. THE PHILOSOPHY OF HISTORY; Tea Tephi.
Study No. Four. THE SECRET OF HISTORY; The King's Daughters.

Seventy-five cents each, $2.00 for the Series.

Professor Totten's works are attracting wide attention. The price of each Study is 75 cents, or $2.00 for the whole Series of Four volumes. The First Series being now complete their perusal will enable the reader to obtain a comprehensive survey of the *New* School of History, of which Professor Totten is a pioneer. It is founded upon a rigid Chronology as its basis, and the latter upon an Astronomy still current in our Almanacs. These are volumes which should be speedily read by all who wish to keep up with foreign events, and with those upon our own continent.

SECOND SET, 1892.

OUR RACE ITS ORIGIN, ITS DESTINY, SERIES,

By PROF. C. A. L. TOTTEN, Yale University and U. S. Army.

Study No. Five. THE RENEWAL OF HISTORY; Eochaidh the Heremonn.
Study No. Six. THE FACT OF HISTORY; The Deluge, and the Advent!
Study No. Seven. THE HOPE OF HISTORY; The Crisis, and Millennium!
Study No. Eight. THE SKELETON OF HISTORY; The Chronology of Al Past Time!

Seventy-five cents each, $2.00 for the Series.

As the interest in Professor Totten's works appears to be steadily increas ing we are rejoiced to announce the approaching readiness of the nev Series. Studies Nos. 5, 6, and 7, are almost "cast," and will go to press suc cessively, commencing with Study No. 5, in January, February and March which dates they will bear. Study No. 8 is also about one-third complete(we mean electrotyped! Thanking our little constituency for former interes —and some of them for extreme generosity—*we wish to guarantee the in trinsic value of the forth-coming issue*, and trust that such as have no already sent us their subscriptions will hasten to do so at once. It is mani fest that a Host in Israel are waiting to respond to this effort to vindica the truth with fearless pen (a mightier agent than the sword!) Pleas therefore, value this little circular and pass it to your neighbors. We wa all sorts of help, and intend faithfully to prove worthy of it.

"Truth against the World!" The Motto of our Ancestors.

The Our Race Publishing Co
New Haven, Conn.

N. B. Posters, Special Circulars for distribution, and Book Lists for co lateral reading furnished on request.

SUPPLEMENT TO THE SECOND SERIES

A RECRUITING SONG

FOR TIMES OF PEACE AND TIMES OF STRIFE.

Rearranged from an Old Fragment,

By C. A. L. TOTTEN, U. S. A.

SIX PAGES, PRICE 40 CENTS.

This supplement is mailed free only to Subscribers, whose names are upon r own Books. Parties who have obtained a set of the Second Series ough outside parties can procure this supplement at one-half price (20 nts) by sending their full address to us. Our main object is to secure the ereabouts of our constituency in order to keep them posted as to new blications. It is not to be understood that this piece of music has other in an indirect bearing upon the matters treated in these Studies. It was itten some years ago, by Lieut. Totten, from a purely military standpoint, d anticipates the times ahead of us! for facts are facts and we live upon threshold of a military age! The piece, however, is in itself a Gem resur-cted out of our own Past and its inspiriting *motif* looks through the com- Crisis to the Peaceful days beyond. It is a song worth singing and istling, for its distinctive charm and novelty is a whistling chorus in itation of the fife.

The Our Race Publishing Company,

NEW HAVEN, CONN.

OUR RACE ITS ORIGIN, ITS DESTINY, SERIES.

STUDY NUMBER TWO.

The Voice of History,

JOSHUA'S LONG DAY and the DIAL OF AHAZ,

A SCIENTIFIC VINDICATION AND A MIDNIGHT CRY.

BY PROF. C. A. L. TOTTEN, YALE UNIV.

Illustrated, Copious Tables, Antique Binding, 16mo, 256 pages, Price, Seventy-five cents.

IN this important volume Professor Totten has taken up the cause of Faith upon "the ancient and original lines," and by the mathematics and logic of the present age, has placed the two most doubted events in Hebrew history upon a basis far above the reach of mere ridicule. The subject henceforth must be argued in the arena and with authorized weapons,—nor should any one take the *non credo* of another is so grave a matter.

The days in which we live are pregnant with import to those who are "wise in their generation," and it behooves all students of the Bible to acquaint themselves with the facts now duly arrayed and set in order before the human judgment. The Mosaic Chronology is above impeachment. The history of Israel is founded and written in literal truth! This present vindication of Moses and the Prophets, therefore, is a most TIMELY one, since every "sign" upon the horizon points to events now so close at hand, that

hose who continue "asleep" will find themselves even more seriously in langer than the "foolish virgins."

This Volume is particularly important to all who are interested in the resent *significant movements towards Palestine*, in that several of the hases of "JEWISH IRREDENTALISM" which have already transpired *since its ublication*, were clearly anticipated by the author's method of studying rophetic Chronology. Its copious tables afford valuable information to all, nd to Students of Sacred and Prophetic history are a *vade mecum*. To all elievers in the Anglo-Israelitish Identity, its vindication of the Chronology f Jeremiah is of special import and the volume should be incorporated into heir library at once.

Finally there is nothing sensational in this volume, save that alone which acts and their logical deductions certainly warrant. It is a calm and honst presentation of a fair problem, and is confidently submitted to candid nen,—men who, in the search for truth, are honest, earnest, careful and nxious. We ask them to read it, and to spread its warnings, and when its dversaries offer objections and denials we suggest that they be conronted with two queries. *First*, have you read the volume? *Second*, how an you disprove the arguments?

THE OUR RACE PUBLISHING CO.,

P. O. Box 1333. New Haven, Conn.

ORDER DIRECT, OR THROUGH YOUR BOOKSELLER.

PRO BONO PUBLICO.

"Regular subscribers" may have any volume of this FIRST SERIES at 50 cents each, i. e. subscription price, r usual Trade Discount. We will also honor "cash orders" or one dozen "assorted," as directed, for five dollars per lozen. We make this special and broad offer *pro bono ublico*, and will mail the volumes separately or in bulk, *free of postage*, to any address. Will you not distribute a few and help the cause?

THE OUR RACE PUBLISHING COMPANY,

New Haven, Conn.

JUST PUBLISHED.

STUDY NUMBER THREE

OF THE

OUR RACE ITS ORIGIN ITS DESTINY SERIES

ENTITLED

THE PHILOSOPHY OF HISTORY,

OR

THE SCATTERING OF THE HOLY PEOPLE.

TEA TEPHI.

David's Daughter, Jeremiah's Ward.

The Romance Within the Romance.

By Prof. C. A. L. Totten, Yale Univ.

Antique Binding, 16mo, 304 pages, Price 75 Cents.

"Then answered he me and said, The more thou searchest, THE MORE THOU SHALT MARVEL!"—II. (iv.) Esdras iv., 26.

In this Study Professor Totten points out the Philosophy of Israel's History during the whole Post-exilic period, and in the more sober colors of calm retrospect shows its bearings on her modern descendants —upon Our Own Race—now chief among the nations of the earth. In the progress of his investigations he lingers awhile at the most enchanting chapter of the whole Romance—the one which lies intermediate between Israel Lost and Israel Found, and yet the one which

binds the whole together,—and ere he leaves it seals the reader with its thrilling interest! The beautiful story of "TEA TEPHI, *David's Daughter, Jeremiah's Ward*" is indeed without a parallel in the annals of Romance, and it is with a wonder akin to undisguised amazement that its genuine reality begins to dawn upon the mind. This is no mere story woven with dangerous imagination, *but an actual history literally unwoven from the* BIBLE, *and given at last, to those whose right it is to know it, and in* THE NICK OF TIME! In the meanwhile its consummate discovery promises to future students the most absorbing lines of supplementary corroboration, and places them upon the very "mountain of the Height of Israel," with vistas as from Pisgah stretching out on every hand.

His introduction closes as follows:

"But the *Philosophy* of Our History, its *raison d'etre*, is beyond the compass of the broadest intellect unless the mind is aided by a true conception of the Origin and Destiny of "Israel." For if Agnosticism is logically brought face to face with the *reductio ad absurdum*, then "Revelation" is, by the converse, rendered metaphysically necessary, and therefore proved. And finally, as upon this rectified foundation, *two* peoples—Israel of Old, and the modern Sons of Isaac—cannot *both* occupy the "Superlative," and remain *distinct*, it follows that they must be *One*, and if so, we must bridge the "time of punishment and schooling" which divides their histories, and show that all the chapters of the scroll are in reality *consecutive*."

This volume, in "style" and "make up," is a companion to the numbers already in the hands of the public. It presents the reader with a popularly written survey of the whole topic, while at the same time it is scrupulously in harmony with the principles of the *New* History, Genealogy, and Chronology, which Professor Totten is so strenuously advocating. We guarantee the intensity of its interest and bespeak for it an immediate perusal, for truly "The Times begin to wax old and the world hasteth fast to pass away." (II (iv) Esdras, iv 10 and iv 26.)

The Our Race Publishing Company,

NEW HAVEN, CONN.

Sept. 23, 1891,

OUR RACE ITS ORIGIN, ITS DESTINY, SERIES,

STUDY NUMBER FOUR,

ENTITLED

THE SECRET OF HISTORY.

How Empire Took Its Westward Way

THE KING'S DAUGHTERS

OR

The Flight of David's Line.

A SEQUEL TO

TEA TEPHI, *DAVID'S DAUGHTER, JEREMIAH'S WARD.*

BY PROF. C. A. L. TOTTEN, YALE UNIV.

A Unique 16mo, Antique Binding. Price, Seventy-five cents.

With this Volume the *first* Series of Studies closes. The style, price, size, and make-up is in keeping with the other Studies, and the four make one of the most unique and interesting sets of volumes now within reach of Biblical and Historical Students.

This Study is well named, for in it the author certainly clears up, not one only, but several Secrets of History. The fates of Jeremiah, and of "The King's Daughters," (in whom the Line of David was saved, and from whom the British Sceptre descends!) are solved. But perhaps the chief surprise of the reader will be experienced when he comes to the Section dealing with the Milesians—Knights of the Scarlet Thread—into whose line Tea Tephi married. That from them should have sprung Phœnicia, Greece and Troy and indirectly Rome, Carthage, Spain, and later Ireland, is a proposition certainly extravagant enough to beget attention, but that these Founders of Empire are literally Sons of Judah and inheritors of the Universal Sceptre is a disclosure even more astounding. All this and more Professor Totten sets forth, and corroborates with telling facts and logic. In the Study he also touches upon the secret of a still greater mystery. Of this, however, we leave the reader to his own perceptions. The *secret* lurks between the lines, and is set forth in suggestions merely, and for cause!

It is a source of congratulation to the Publishers to have arrived at this first resting place in their efforts to spread the *actual* TRUTH of History among Our Race. Studies Number One, Two, Three and Four, Series ONE, are now complete. They form a comprehensive Survey of the most important Theme now before the English Speaking Race and bring the subject down to the very limit of all that Sacred and Eastern History bear witness to. In the next Series we shall have occasion to set forth the Western phase of the matter—The Renaissance of History.

THE OUR RACE PUBLISHING CO.,

New Haven, Conn.

WORKS BY THE SAME AUTHOR.

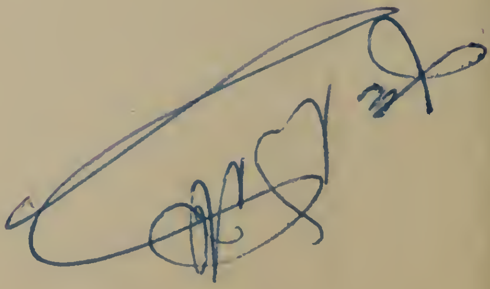
YALE MILITARY LECTURES. Selected from Series of 1890. First Section: National and International. I. (Introductory) Lecture—The Military Outlook at Home and Abroad. II. Military Economy, and the Policy of America. III. The Military Problem of America, with Notes on Seacoast Defence. IV. Organization, Disorganization, Reorganization, Mobilization. 1 Vol. With Illustrations and Tables. 1890. Price 50 cts. Send orders to Editor of "Our Race," P. O. Box 1333, New Haven, Ct.

STRATEGOS. To which is appended a collection of studies upon MILITARY STATISTICS as applied to war on Field or Map. 2 vols. Illustrated. D. Appleton & Co. 1880. Price, $3.00.

AN IMPORTANT QUESTION. A study of the *Sacred Cubit* of the Hebrews, as the undoubted *origin* of ANGLO-SAXON measures. 1 vol. Illustrated. John Wiley & Sons, 53 East 10th St. N.Y. 1887. Price, $2.50.

THE FACTS AND FANCIES, LEGENDS AND LORE, OF NATIVITY. Illuminated by Tiffany & Co. Oblong 8vo, cloth, gilt edges, bevelled boards. Price, $5.00. An elegant gift-book. John Wiley & Sons, 53 East 10th St. N.Y. 1887.

INSTRUCTIONS IN GUARD DUTY. Complete, and for use upon the spot. Prepared for the C. N. Guard. 1887. Limited, Vest-Pocket Edition. Price 25 cts. Address the Author, 77 Mansfield Street, New Haven, Ct.



OUR · RACE

ITS ORIGIN AND ITS DESTINY.

Serial Devoted to the Study of the Saxon Riddle.

Jer. XXXII. 11-15.

Series II., No. 8. **Dec. 21, 1892.**
Subscription for Series $2.00.

THE RIDDLE OF HISTORY.

8-11

A

CHRONOLOGICAL VINDICATION

OF THE

SCRIPTURES.

BY

C. A. L. TOTTEN, M. A.

WITH AN APPRECIATION BY

The Rt. Rev. James Theodore Holly,

BISHOP OF HAITI.

"TRUTH AGAINST THE WORLD" (Motto of the ancient KUMREE).
"We can do nothing against the truth" (St. Paul); "Great is Truth, nd mighty above all things" (Esdras); "Buy the Truth and sell it not" olomon); "Truth is stranger than fiction" (Byron); "What is Truth?" 'ilate); "I AM THE TRUTH" (Assertion of THE CHRIST).

Send, Address and Advance Subscriptions, to
THE EDITOR OF "OUR RACE,"
. O. Box 1333. **New Haven, Conn.**

New Numbers will be Mailed to Subscribers as they are Issued.

"I, too, am of Arcadia."

THE RIDDLE OF HISTORY.

A CHRONOLOGICAL ITINERARY

THROUGH

The Period of the Judges

TOGETHER WITH OTHER

Biblico-Literary Excursus.

BY

C. A. L. TOTTEN, M. A.

EDITOR, OUR RACE SERIES.

WITH AN APPRECIATION BY

JAMES THEODORE HOLLY,

THE RT. REV. BISHOP OF HAITI.

'Have I not written to thee excellent things in counsels and knowledge,
at I might make thee know the certainty of the words of truth; that thou
ghtest answer the words of truth to them that send unto thee?"—Prov. xxii.
-21.

NEW HAVEN, CONN.:

THE OUR RACE PUBLISHING COMPANY,

1892.

Copyright 1892,
by
CHARLES A. L. TOTTEN,
(*All rights reserved*),

TO

MY FELLOW BELIEVERS

IN THE WORDS OF

"MOSES AND THE PROPHETS;"

—AS WRITTEN,

AND

FOR THE PURPOSE WRITTEN—

THIS SOLUTION OF

THE RIDDLE OF HISTORY

IS

FRATERNALLY DEDICATED.

"Commit thy works unto the Lord, and thy thoughts shall be established."

"A man's heart deviseth his way: but the Lord directeth his steps."

Prov. xvi. 3, 9.

STUDY NO. 8

OF

THE OUR RACE SERIES.

The Riddle of History.

TOTTEN.

*"The preparations of the heart in man, and the a-
swer of the tongue, is from the Lord."*

Prov. xvi. 1.

STUDY NUMBER EIGHT.

THE RIDDLE OF HISTORY.

A CHRONOLOGICAL ITINERARY

THROUGH

The Period of the Judges,

TOGETHER WITH OTHER

Biblico-Literary Excursus.

CONTENTS.

	PAGE
PREFACE.	XI
APPRECIATION (BY THE BISHOP OF HAITI),	XIII

PART I. THE PERIOD OF THE JUDGES.

INTRODUCTORY,	1–22
CHRONOLOGY: FROM EXODUS TO FOUNDATION OF TEMPLE,	23–193
RECAPITULATION AND GENERAL SUMMARY,	193-202

PART II. BIBLICO-LITERARY EXCURSUS,

SIGNS IN THE HEAVENS. VIEWS AND INTERVIEWS,	205
LECTURE AT MUSIC HALL. A NEW STAR IN THE EAST,	219-251
A PILGRIMAGE THROUGH THE ADVENT CAMPS,	251-256
LECTURE AT CAMP BETHEL. NATURE OF THE MIDNIGHT CRY,	256-311
VIEWS ON THE HEPTADS (DANIEL'S 70 WEEKS),	312-315
DANIEL'S PROPHECY UNSEALED,	315-328
THE COLUMBIAN ECLIPSE,	328-332
A NATIONAL RESPONSIBILITY,	333-338
DANIEL'S 2300 DAYS.	338-343

OUR RACE.

EDITORIALS,	345-360
MISCELLANEOUS, COLLATERAL READING, ETC.	361-265

"Every word of God is pure: he is a shield unto them that put their trust in him.

"Add thou not unto his words, lest he reprove thee, and thou be found a liar."

Prov. xxx. 5–6.

PREFACE.

If Saint Paul blundered in Chronology (Acts xiii. ›) what criterion have we as to his Theology? and herewithal shall we give heed unto his Logic, alough he argue never so wisely? Yet in what do e lighten this dilemma if we accept Saint Paul, and ace the burden of a Chronological blunder upon e Book of Kings? (1 Kings vi. 1.) Either both e books of Kings and of Acts, are inspired, or neier of them are, and to demonstrate a deliberate ror in the one, or the other, is equally fatal to the aditional definition of Inspiration.

But may there not have been a clerical error, or a istranscription in the one case or the other? his possibility no well-informed student of Bibcal history can deny, for Providence has certainly *rmitted* many notable misprints and mistranslaons, in the transmission of the Scriptures. But in l such premises it is mainly a question of fact, and ie that is subject to evidence, which must be proiced in court.

However, presumptive evidence based upon what ay perhaps be shown to be a mere misunderstandg of a writer's meaning, or the significance of a

text, does not guarantee a subsequent alteration to suit a preconceived or fancied theory, any more than it renders inert a fatal objection against the substantial inerrancy of the Scriptures. With the wisest of men (Prov. xxx. 6) we recognize the possibility of human interference with the Word of God, even as it was recognized both by Moses (Deut. iv. 2, xii. 32) and by one still greater (Rev. xxii. 18–19); but that is not the contention in the matter now at issue. Chronologists have been greatly divided as to the question of accuracy in the texts under consideration, and disbelievers have found no little cause for rejoicing at their apparent disagreement. To the latter it has mattered little which was right, while the former can have derived little satisfaction in accepting either and rejecting the other.

It is on this account that we have found it more profitable to reopen the subject *de novo*, with a view to harmony, and so, by solving the Riddle of History, avoid both horns of the dilemma, and produce and verify another Vindication of the Word of God. As the result of our investigations we submit this Study to Our Race, and regard it as one of the most important Chapters of its inherited Chronology.

C. A. L. Totten,

New Haven, Conn.,
Nov. 4th, 1892.

"APPRECIATION."*

" In the Biblical and Historical Studies contained the several publications of the Our Race Series, ·ofessor Totten, the author, does not come before e public under any false or suspicious colors. He ›es not pretend to be a prophet or the son of a ·ophet. He lays but little or no claim to original-y. He appears principally as the verifier, the sys-matizer, the simplifier and the vulgarizer of the ›ep researches of others who have preceded him that portion of Biblical and Historical Studies hich are of the most momentous importance to the ›neration in which we live, but of which the world kes but little note, and to which (saddest of all), e Church manifests a Laodicean indifference.

" By the special task which Professor Totten im-›sed upon himself, from God-given convictions of ; necessity, the researches of his predecessors have

---

* Instead of writing our own Introduction to this closing Study of › Second Series we gladly yield the place of Honor to the accom-nying voluntary testimonial from one who, as a scholar and a ›eral Christian investigator, has few if any compeers among men of ›d, and it is a marvel unto us that we have found no greater appre-›tion, no not in Israel! (Matt. viii, 10; Acts viii. 27.) C. A. L. T.

been carried forward to the most complete exactitude in their minutest details. His books bear on their face the palpable evidence of immense labor and careful painstaking, which necessitated long study and patient perseverance in order to arrive at such a masterful handling of the subject therein displayed. He shows himself, thereby, to be a man of rare and exceptional qualifications to deal with the subject thus taken in hand.

"To assume the responsibility under the most disadvantageous circumstances, of issuing, with the sympathy of a handful of friends, these publications in a popular form without any previous guarantee of support from the public, shows a lofty trust, and a self-sacrificing spirit, which proves that he has the courage of his convictions. He has thereby placed the Church and the World under the most solemn responsibility to bestir themselves to prepare for the coming events already foreshadowed in the days in which we live; but which it is to be feared, they will not realize by the needed forecast, until the last dread judgments of our closing dispensation shall be upon them. Of these coming events he has become by all odds the most noted herald and exponent among his contemporaries.

"The all-important and all-absorbing subject of these volumes is treated under such manifold phases, and with such multiform details, and wealth of illustration, as to defy summarizing in a mere passing notice. The books of the Author must be

read and deeply pondered in order to form any just conception of the same. This much, however, may be said, *viz.:* that the work has been thoroughly done from every conceivable point of view germane to the subject taken in hand for elucidation.

"JAMES THEODORE HOLLY,
"Bishop of Haïti."

"PORT AU PRINCE,
"April 20th, 1892."

{ Y. M. C. A. Library *
{ New York, April 5, '92.

"And it happened in the 480th year of the Exodus of Sons of Israel, from Egypt, in the year the fourth, in the month the second of reigning the King Solomon over Israel." From Hexaglot Bibles, Greek of Septuagint. The Vatican Codex is substantially the same as the fac-simile. The fac-simile † is in the Greek text (Sept.) not the Hebrew.

"Yours truly,

"R. P. POOLE."

---

* The foregoing letter upon 1 Kings vi. 1 was written in reply to a query as to the testimony of the Vatican Codex on one of the Chronological disputes of the day.

† *Vide* Photographic Copy (of the oldest MSS. of the Bible found at the Vatican of Rome) now in the possession of the Y. M. C. A. library in New York City.

The Riddle of History.

PART I.

THE PERIOD OF THE JUDGES.

Exodus to Saul's Coronation;
Thence to Foundation of Temple.

A CHRONOLOGICAL ITINERARY.

"And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month," ("in the second day of the month," 2 Chron iii. 2,) "that he began to build the House of the Lord."

1 Kings vi. 1.

THE RIDDLE OF HISTORY.

SECTION VIII.

The Period of the Judges.

It is with this "Period" perhaps that Chronologists have experienced more difficulty than with any other in the Sacred Canon, although the whole of the confusion has been of their own creation. It seems chiefly to have arisen from misunderstanding a passage in Acts (xiii. 20) in which St. Paul's summary apparently demands a period of about 580 years from the Exodus to Solomon's Fourth year, instead of the 480 recorded with such Chronological explicitness in 1 Kings vi. 1.

The *latter* passage is as follows:—

"And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the Lord."

Now it is manifest that, were it not for the passage in Acts, which is cited as contradictory, the foregoing statement would have been unquestion-

ingly received "as written." It is, moreover, partly corroborated in 2 Chronicles iii. 2, where we read of Solomon that "he began to build in the second day of the second month in the fourth year of his reign." With both of these passages St. Paul as a student of Gamaliel, must have been thoroughly familiar; and if his words appear to conflict with such plain historical statements, *it can only be from our own misunderstanding of what the Apostle intended to convey.* In all such cases it is the duty of the Chronologist to *reconcile* the texts, rather than to repudiate either of them as erroneous; and as we have pursued this method with unbroken success throughout these Studies, we doubt not our readers will agree with us in the solution we shall offer.

In the first place, we take both of the foregoing statements as literally correct. They occur in two Historical Books, mutually strengthen each other, and are literally verified by the astronomical cycles which run through all the other calculations we have made. We also have upon our side the independent testimony of the Jews themselves, who certainly are to be accredited as principal witnesses in matters of their own Chronology which are unmixed with any questions of religious dogma; while, moreover, we are supported in our position by at least the weightier authorities in the Christian College of Chronologists.

In this connection we quote the following from McClintock and Strong's Biblical Encyclopedia,

ınder article " Chronology, in order to show that in ıgreeing with the historical statement as recorded in ı Kings vi. 1, we are by no means in an isolated ;roup of students.

" The statement in 1 Kings vi. 1, is accepted by Hillel, the author of the modern Jewish Chronol- ɔgy, who makes the 480 years one of the elements 'or the construction of his Mundane Æra ; by Usher ılso ; by Petavius, (who, however, dates the period 'rom the Eisode,) and by many others. In more ·ecent times Hengstenberg, (*Authentie des Penta- 'euchs* ii. 23, e. g.) ; Hofmann, (in the *Studien u Krit- ;ken*, 1838) ; Thenius, (on 1 Kings vi. 1) ; Tiele, (*Chro- ıol. des* A. T.) ; Gehringer, (*Ueber die Biblische Ære*), ınd Niebuhr, (*Gerch. Assurs u Bab*.,) uphold the ;tatement as Historical.

" But though this measure, by bridging over the nterval from Moses to Solomon, enables the Chro- ıologist, when he has founded his mundane series łown to the Exode, to assign the year *anno mundi* ɔf 4 Solomon, and so of 1 David, or having traced :he reckoning B. C. up to 1 Solomon to give the year 3. C. of the Exode, the whole tract of time occu- ɔied by the Judges" (Book of Judges ?) "is still oose at either end" (?) "and needs much man- ıgement," (*granted*) " to define its bearings."

McClintock and Strong, however, do not seem to ıgree with us in accepting the 480 instead of the 580 ʃears ; they sum the matter up as follows, and to our nind leave the reader still in doubt.

"So far as the evidence of the numbers goes, we must decide in favor of the longer interval (580 yrs.) from the Exodus to the building of the first Temple, in preference to the period of 480 (Hebrew) or 440 (Septuagint) years."

But they add—"The evidence of the Genealogies may therefore be considered as probably leading to the rejection of all numerical statements, *but as perhaps less inconsistent with the* 480 *or* 440 *years than with the rest.*"

In our own discussion of this question, we appeal from all secular authority whatsoever, and base our contention upon the strict analysis of the Bible itself. We regard the statement in 1 Kings vi. 1, as Historically and Chronologically the truth, the whole truth and nothing but the truth, and whatever *appears* to disagree therewith must be studied until an unantagonistic solution has been reached.

With this statement of our position and intentions, let us now examine Paul's remarks; and let it be clearly discerned that these remarks were made by invitation, and in full view of the Historical facts we have just enumerated, and with which his audience must have been even more familiar than are we.

"And after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on.

"Then Paul stood up, and beckoning with his

and, said, Men of Israel, and ye that fear God, ive audience.

"The God of this people of Israel chose our fath-rs, and exalted the people when they dwelt as trangers in the land of Egypt, and with a high arm rought he them out of it.

"And about the time of forty years suffered he heir manners in the wilderness.

"And when he had destroyed seven nations in the ınd of Chanaan, he divided their land to them by ɔt.

"And after that he gave unto them judges about he space of four hundred and fifty years, until ;amuel the prophet.

"And afterward they desired a king: and God ave unto them Saul the son of Cis, a man of the ribe of Benjamin, by the space of forty years.

"And when he had removed him, he raised up nto them David to be their king; to whom also he ave testimony, and said, I have found David the ɔn of Jesse, a man after mine own heart, which hall fulfill all my will." (Acts xiii.)

Now it is manifest that a superficial reading of he foregoing results in a summation that is con-radictory to the primary records in Chronicles and Kings, the which purport to be express and exact Historical statements couched in Chronological terms. t is on this account, we maintain, that the super-cial reading has misled those who claim a disa-reement between Paul and the Chronicles of his

people. For in that they insist upon this incongruous understanding of Paul's meaning, and thus array the two authorities against each other, they leave themselves no alternative but to reject one or the other. Their own understanding of Paul's Chronology is about as follows:—

	40 years	In the Wilderness,	Verse	18,
	7 "	At least, to the Division,	"	19,
	450 "	For the Judges,	"	20,
	40 "	For Saul,	"	21,
	40 "	For David,	"	22,
	3 "	*To* the Fourth of Solomon.		
Total	580 "	instead of 480!		

Now even a school-boy who felt confident that both records were right, and believed that each witness was inspired, would unhesitatingly conclude that the above calculation *must* contain a hundred years too much, and certainly the Chronologist is in duty bound to seek out some more satisfactory explanation of Paul's meaning—for there is but one possible construction to be placed upon the statement found in the Book of Kings!

If both are inspired, the latter must stand intact, and Paul's words must be moulded (*telescoped!*) to conform to the facts as set forth therein. This can only be accomplished by careful analysis, and by an appeal to collateral texts.

We shall, therefore, unhesitatingly sweep the foregoing calculation from our slates and minds, for it

annot be that it sets forth *what the Apostle meant!* nd albeit his method must have struck even his wn audience as quaint and original, I doubt not ney appreciated that it concealed "much learning" nd replaced the facts in a novel light even before nem. What then did Paul mean?

The explanation, which we have already given in tudy Number Five, page 149, (see also pages 17--22), as follows:—

With the death of Moses the period of Joshua's *ole* Judgeship began. It lasted 20 years, or to 2573 . M., when Joshua died, 110 years old. But it is be noticed that the "*Period of the Judges*," as uch—i. e. *as an era!*—strictly commences with neir appointment by Moses himself, according to ethro's advice, in 2513 A. M., or in the Second nonth after the Exodus! (See Exod. xviii.) *From hence to* 2963 A. M., *when David removed them, r superseded them by making his own sons chief ru- ers in their stead* (2 *Sam. viii.* 14, 15–18), *is exactly* 50 *years as recorded by Saint Paul.*

The facts of the case are comprehended in the ealization that the several eras given by Saint Paul *verlap!* He knew of what he was speaking when e spoke as he did, the writer of Acts must have nderstood him, and we are bound to believe that is very audience caught the idea perforce. For nstance, as one example of this *overlapping*, it is nanifest that the several years expended in con- uering and dividing the land were a part of Josh-

ua's personal Judgeship, and therefore also formed a part of Paul's 450 years, as in effect did the whole period spent in the Wilderness, the reign of Saul, and about 13 years of David's reign. It is also patent that all of Samuel's 58 years of Judgeship must have been included in Paul's 450 years. But Samuel judged Israel all his life and did not die for 38 years after he had anointed Saul, which is another *overlap!* But we have collateral evidence to show that David understood the matter, for the prophet Nathan refers (2 Sam. vii. 11) to the original appointment of the Judges as by Moses himself, and by his very converse with the King brings their period down and into David's own reign, therefore *overlapping*, just as Paul did, both the Wilderness (40 years) and Saul's reign (also 40 years) and some 13 years of that of David!

Upon this basis—the correct one—these 93 years must come out of Paul's 450, thus leaving 357 for the *duration* between the Passages of the Jordan, 2553 A. M., and the accession of Saul, 2910 A. M., the which the facts themselves prove, for 2553 + 357 = 2910 A. M., the year of Saul's coronation!

Thus the sentence in which Saint Paul sums up the several Chronological eras of Israel's opening history is seen to be a very complex one, and the absolute facts should have been brought into court before the misconstruction should have been accorded any special weight. But better late than never. The confusion surrounding this discussion

ems to have been Providential, and, on the prin-
ple that all things work together for good in the
rtherance of God's plan, this very error has been
erruled in that it has conspired to keep the world
willing ignorance of his counsels until these clos-
g days of Gentile rule!

Finally, the "Period of the Judges" may be
oadly understood as extending from their creation
Moses in 2513 A. M., to 2963 A. M., when the
ook of Samuel ends, rather than to that prophet's
rth or death, or to the beginning or end of his
dgeship! Nor could Samuel himself have been
e one who wrote the conclusion to his own liter-
y works.

Now this method of solution is not to be contro-
rted by an appeal to the so-called First and Sec-
d Books of Samuel in our version. For these are
ther Books of that Prophet in their entirety, but
t the result of a later compilation from *his* book,
om that of *Gad*, and also from that of *Nathan*,
Chron. xxix. 29,) the *originals* of which must be
oduced before we will admit of either Paul or the
ore ancient chronicler being in error.

The usual method of explaining the assumed dis-
epancy is to claim a mistranscription by some
cient scribe, who is supposed to have carelessly
itten a Hebrew 4, instead of a 5, and so made 450
t of an original 550, in 1 Kings vi. 1. Now the
ttery of such an argument is easily turned upon
ose who unmask it, for it is quite as probable

that some early careless Christian scribe mistook a Greek 300 for a 400, and so made 450 out of an original 350 in Acts xiii. 20! This in fact is the chief argument of Premier Chronologist Dimbleby himself, who discusses the matter as shown in the following extract.

"The Apostle Paul's reference to the 'Period of Judges' is given in Acts xiii. 17 to 21.

Verse 17,	2513	The Exodus.
" 18,	40	In the Wilderness.
	2553	Division of the land, which was 7 years afterwards.
" 19,	7	
	2560	
" 20,	350	Stated to be 450.*
	2910	Saul made king after Sam'l.
	40	Was judge 20, Saul's 40.
	2950	Ascension of David.

See the Recapitulation, including A, B, C, E, on pages 193–9.

*Mr. Dimbleby says further on this point.

"I have inserted 350 because 450 looks like an error made by a man copying from the original, for it is evident that 480 mentioned in 1 Kings vi. 1 and this 450 cannot both be correct, while those living near the 'Period of the Judges' would know the correct number of years. But when we investigate the matter we see where the error has risen. *I have shown that it is really not with the* 480 *years, for if we allow more than that number of years from the Exodus to the foundation of the Temple, not one*

f the subsequent and numerous Scripture dates would ıll into their places on the solar cycle in respect the date of the month and day of the week. In ldition to this, the eclipses and transits could ɔt occur where they do, and their testimony must ıd all dispute. Let me further say that it is easy see that the 450 should be 350. When I first encilled 350, I saw in a moment that the totals .me right, agreeing with those of the other Secɔns." (For which see the Recapitulation, on pages)3–9.)

"This is the only part of Scripture," remarks Mr. imbleby, "where I have in any sense departed ɔm the words or meaning of the text. I see that the Revised New Testament the translators have ansposed the sentence: no doubt from their conliousness of the difficulty; but the original Greek ɔes not warrant the transposition."

We are not prepared to agree with our preceptor 'rofessor Dimbleby) on this point, but, on the other ınd, are rather disposed to welcome this particular ndering in the Revised Version, (which is said to ;ree with the critical editions of the Greek text ısed upon the best manuscripts,) *because it ends at :ce the controversy as to whether* I *Kings vi.* I, *and cts xiii.* 20 *contradict each other or not!* From the andpoint adopted by the Revisers it seems possible ıat a transposition may have occurred in the King ımes Version, and that Saint Paul's 450 years *may* fer to a period *before* the Judges (*i. e.* those enu-

merated in the *Book of Judges!*) *and not after!* In this case Saint Paul's meaning is as follows: "The God of this people chose our fathers (and exalted the people when they dwelt as strangers in the land of Egypt; and with an high arm brought he them out of it, and about the time of 40 years suffered he their manners in the wilderness) and when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot *after about* 450 *years!* And he gave unto them Judges until Samuel the prophet."

Now, if upon final approval it turns out that this rendering is the correct one, it will not only be agreeable to our chief contention—to wit: that the Bible is not inconsistent with itself—but will leave our arguments and demonstrations as to the 480, 450, and 430 years, herein discussed, untouched! For we find in the *true* Chronology just such a period of "about 450 years," plainly preceding the Destruction of the Seven Nations (2553–8 A. M.) and the subsequent Division of their land (2559-60 A. M.), although we must not forget that this Division actually *began* as early as 2553 A. M. upon the other side of the Jordan! that is, that we have a whole "week of years" covering the Destruction and Division, and *forcing* Saint Paul to qualify his figures by the word "about."

In speaking of the "fathers" *as of more than one,* Saint Paul must have started at least with the birth of Isaac, 2107 A.M., and so come down 446 years to the

estruction and Division begun upon the other side Jordan, (2553 A. M.); or 450 years, to the closing ar (2557 A. M.) of the War of Destruction; or 451, the Division at Gilgal, (2559 A. M.); or 452, to that Shiloh, (2560 A.M.); or perhaps 453, to the Sabbatic ar, (2561 A. M.), which followed the final Division d found Israel in full possession of the land and erefore just ready to begin her Jubilee count! the erage of which is "about 450 years."

"There is, however, one sense," adds Mr. Dimeby, "in which 450 will read correctly, and it was y first opinion of this singular passage. If we take e period from the institution of Judges by Moses 2513 A. M., to the full establishment of the Jewish ngdom by David, when he made his sons chief lers in 2963 A. M., as recorded in 2 Sam. viii. 14–15, e time would then be 450 years. The record then is the *Book of Samuel* instead of to the death of that ophet. But this part of Scripture was formerly lled the First Book of Kings. See the Septuant. Readers, however, who do not like to think at some early transcriber of the original text has red, may consider that there is a two-fold reference, but that for brevity's sake only one has been ven."

Here Mr. Dimbleby's position is strongly taken, r if there be an error of transcription in *either* of e apparently conflicting texts, then the weight of edibility certainly belongs with the purely histori- l 480 years, *to which the consensus of Jewish testi-*

mony assents! And in looking for a reason, *in loco*, which shall go to show that Paul and the writer of Acts may have *originally said* 350 (instead of 450) let us call attention to a fact, which so far as we know, has never been advanced. It is this:—

In the verse immediately *preceding* the disputed text in Acts, Paul refers to the division of the land, "by lot," but gives no figures, "after" which he assigns a period to the Judges which is under discussion. Now the actual date of the *final* Division of the Land by lot, at Shiloh, is 2560 A. M., and this is *not* in dispute. But if we add 350 (instead of the 450) to *this* date we obtain 2910 A. M. for the first year of of Saul, which is absolutely demanded by the 480 years from the Exodus to the fourth year of Solomon!

Hence, we agree with Mr. Dimbleby without hesitation, as to the existence of the 350-year period he points out, though we adhere to Paul's 450 years at the same time; and whether our effort to harmonize the two texts *as now written in our Bible* is considered conclusive or not, the very fact that we *do* adhere to the 480 years of 1 Kings vi. 1 has the effect of forcing a 350 just where Mr. Dimbleby places it!

Moreover, another argument, *in loco*, to show a reason for a deliberate change of 350 to 450 by some mistaken scribe in copying Acts is that if we suppose for a moment that all the *numbers* down "to Samuel" found in the Book of Judges are consecu-

ive we have 450 instead of 350! as is clearly shown n Dr. Smith's "Old Testament History," on page 337.

But the numbers are *not* consecutive, and as most people think they are, an early and mistaken scribe might have thought that he was correcting an error, not of Paul, but of some intermediate scribe,) and o have made the change on his own authority.

Yet in this case we ought to find *some* ancient versions with the 350 unaltered, and possessed of sufficient authority to settle the controversy!

Now the conclusive argument against there having been any *accidental* alteration of the "figures," 580 o 480, in Kings, or 350 to 450, in Acts, is found in he fact that it was not a mere question of taking one figure for another *but, as the numbers are all written out in words**, it is a question as to there having been a deliberate alteration of the text or *not*. That such a liberty was taken in either case, we are not disposed to entertain, so that having passed all he main arguments in review, we accept the numbers in each case "as written" (480, and 450) and proceed to our task:—

The duration of the "Period of the Judges" is an dmitted riddle—The Riddle of History—and as lready stated, we prefer to employ a Key which hall suit every tumbler in its lock rather than file way any part of it—and one thing is sure, if we must *file* we shall certainly reduce the 450 down to

* *i. e.* Hebrew or Greek *letters*, for they had no Arabic figures.

350 rather than attempt the impossible "mechanics" of filing 480 *up to* 580!

The fact is, the final appeal is to Chronology itself, and that appeal we make: for in the present Study we propose to take the testimony of the Scriptures themselves, reference by reference, and to follow the trail across the years that stretch from the setting up of the Tabernacle at Sinai to the dedication of the Temple by Solomon.

Paul's "Period of the Judges" must be in between the Exodus and Solomon's accession, hence our route will take us by all of the disputed Chronological localities. There is only one way to make an accurate *reconnaissance;* we must take *back sights* as well as front ones. The good engineer knows this quite as well as the soldier, and the Chronologist may learn of each.

As a preliminary reverse view let us therefore write a brief of our own national history in a paraphrase based upon Paul's bold sweep across that of Israel's early years.

(1) Now the seven aboriginal nations continued in the land about the space of 128 years, when the God of this people of Manasseh chose our pilgrim Ancestors and exalted the people when they dwelt as strangers even in this so-called mother country, and with a high arm brought he them out of it.

(2) And about the time of 156 years suffered he their manners in the wilderness.

(3) And when he had led them through the Con-

ederation he divided their rights to them by lot in ne Constitution.

(4) And after that (verse 1) he gave them Governors about the space of 272 years, until Moody ne Evangelist.

(5) And afterwards (verse 3) they desired a President and God gave them Washington and his successors down to Cleveland, by the space of 96 years.

(6) And when he had removed him, he raised up Iarrison, who administered the Constitution down o the Columbian era.

(7) And the New World, by the space of about 00 years, ceased to be a desolate heritage, although s rightful heirs at this writing have dwelt therein ut sixteen times as long as our forefather Joseph welt in the tents of Jacob.

Let him who thinks Paul's meaning plain unravel he foregoing Riddle as he does the one in Acts, and ee if it comes out according to American facts; and not, *then let him interpret Paul as he must interpret he above, in order to arrive at the author's meaning, vithin the limitations established by collateral knowledge!*

To show that we are not alone in our conclusions, nd that they are based upon collateral evidence of strictly scientific character, we quote the following from "All Past Time," in which Mr. Dimbleby, he Premier Chronologist, writes upon the mistaknly alleged "Chronological Gap" in the "Period f Judges";—

"The classification and progress of the eclipses furnish a splendid proof that there is no gap in Scripture History since the creation of man. The eclipses throughout the whole period of time come on in succession, and it is physically impossible to take out one line, still less possible to jump a greater cycle of 325 or 326 years! The only possibility of tampering with time would be to omit two cycles, A and B, of just 651 years, and then designedly to resume the same date of the Solar cycle. To do this the consent of all nations must be obtained and our years be 651 short of their present number!

"But even then the Lunar cycle would show the gap in its aggregate working with the figures in other columns of the 'Comparative Analysis.' I make this observation," says Mr. Dimbleby, "because a few men like Miles Clinton, have asserted that two gaps exist in the Chronology of the Book of Judges. But were that so, we are tided over all difficulties in that Book by the date given for the commencement of the building of Solomon's Temple (1 Kings vi. 1), which we are told was 'in the four hundred and eightieth year after the children of Israel had come up out of Egypt,' in 2513 A. M., as we admit.

"Besides this, the passage in Acts xiii. 20, upon which these men rely, *is not a date but a period, the events of which must be determined before it can be used as a measure of time!* To my mind the events are as stated, the *Institution* of Judges and not the

Book of that name! We read of this *institution* in Exodus xviii. 13–26, as occurring in 2513 A. M.; therefore, the 450 years of the *period* will carry us to its end in 2963 A. M., a year in which David established the kingdom and seems to have superseded the Civil Judges by military rulers. (See 2 Sam. viii. 14–18 and xx. 23–26.) It was 30 Solar cycles of 15 years each (30 × 15 = 450) from Table *l*, 2513, to Table *l*, again, in 2963, (see Ancient Hebrew Solar Cycle, page 72, Study Number Six.) The words 'until Samuel' (Acts xiii. 20) refer to the *Book* of Samuel and not to the *prophet* himself."

Thus the "Period of the Judges" extends from their formal *Institution* by Moses (2513 A. M.) at the instance of Jethro (Exod. xviii.), to their *Supersedence* (2963 A. M.) by the sons of David (2 Sam. viii. 14–18 and xx. 23–26), and is a duration of 450 years (2963—2513 = 450), as is recorded by St. Paul (Acts xiii. 17–20).

In order therefore to arrive logically and Chronologically at the precise era of their INSTITUTION, review the whole period, and so effect a perfect splice with the sections which precede and follow this one, let us recapitulate the Itinerary of the Children of Israel in their March out of Egypt, and continue it down through the Book of Samuel, the prophet, in so far as we have it, to David's 13th year and thence to the 4th and the 11th of Solomon.

THE HEBREW (LUNAR) MONTHS.

[Autumnal Equinox, New Moon, The *Civil* " Revolution of the year."]

Civil	Sacred	Length	Names	Agreement
1	vii	30	Tisri, Tishri Enthanim,	Sept.-Oct.
2	viii	29	Marchesvan, Bul,	Oct.-Nov.
3	ix	30	Casleu, Kisleu, Chisleu,	Nov.-Dec.
4	x	29	Tebeth,	Dec.-Jan.
5	xi	30	Shebat,	Jan.-Feb.
6	xii	29	Adar,	Feb.-Mar.
[Vernal Equinox, New Moon, The *Sacred* " Beginning of Months."]				
7	i	30	Nisan, Abib,	Mar.-Apr.
8	ii	29	Jiar, Zif,	Apr.-May.
9	iii	30	Sivan,	May-June.
10	iv	29	Tamus, Panemus,	June-July.
11	v	30	Ab. Lous,	July-Aug.
12	vi	29	Elul,	Aug.-Sept
[Intercalary, once in *Three* years, " Days," " The end of days," " Many days," etc.]				
13	—	34 (35 on 9th year)	Ve-Adar,	Aug.-Sept.

N. B. At the end of every 3d Cycle of 15 years (*i. e.* at the end of a 45th year) they dropped 1 week (7 days) out of Veadar, making it 27 days instead of 34. This rectified their agreement with the true Solar measure, save a small remaining fraction which grew into another week at about every 1260th Eclipse! A careful Chronological analysis of the dates recorded in the Scriptures shows that all of their intercalations were accurately made, any particular test resulting as did our Flood Calculation. (See page 180.)

A CHRONOLOGICAL ITINERARY

From the Exodus to Saul's Coronation.

2513 A. M. 1483 B. C.

Table *l*, the 12th of the Ancient Solar Cycle.

(See Calendar, Page 72, Study Number Six.)

I. Sacred, or 7th Civil, Month.

We are now ready to commence our Chronological Itinerary across the block of years which constitutes The Riddle of History, and the pilgrimage will take us by all the disputed landmarks, and through each of the several subordinate periods which have lain in Chronological Chancery for so many years.

In threading such a labyrinth we must hold the Calendar constantly in hand. It is the key to the situation. A few final words of explanation are, therefore, now in order:—

Moses must have employed a System, and we contend that this System has been rediscovered by the British Chronological Society and that its dominant Cycle *is now in the hands of our own constituency.* Our readers should experience no more difficulty in consulting and employing it than in verifying a

date assigned to a certain week day upon a last year's almanac!

Assisted by a Calendar containing all the Sabbath days of each month of any particular year, or Cycle of years, one would experience no difficulty in determining the day of the week corresponding to his birthday or to any other event whose day of the month was known.

It will be an equally simple matter to verify the dates in the following Chronicle. In Study Number Six, the *Sabbaths* of each year in the Ancient Hebrew Solar Cycle will be found upon page 72, and upon page 74 the years corresponding to Table *a* (the *First Year* of the cycle) are given. By knowing these, the position of any intervening year in the cycle can be readily determined, and with it all of its calendric relations. Thus: the Chronicle now under discussion opens with the 7th *Civil* (I. Sacred) Month of the year 2513 A. M. This is not tabulated in the list of First Years above referred to, but upon examination the year 2502 A. M. will be found in that list.

Hence 2513 A. M. can be found on the Cycle by counting forward from *a*, taken for the time being as 2502 A. M., which brings us to Table *l* for 2513 A. M., the 7th Civil Month of which has its Sabbath days given as 5, 12, 19, 26. The month therefore began with Tuesday. N. B. The reader will also note that this particular year, 2513 A. M., being Table *l*, or the 12th of the Cycle, is an *Intercal-*

ry year; *i. e.* it has 13 months instead of 12! This
st month (Veadar) consisting of 34 silent days.

By keeping Study Number Six open at page 72
nd remembering one's place upon the Cycle, our
ork can be verified line by line, the only other
ook of reference needed being the Bible itself.

(Exod. xii. 2.)

Henceforth, and at this time, this month was
rdered to be kept as the *first* month of the Sacred
ear. Up to it the Genealogies are kept on Civil
me, even by Moses himself. After it, the Sacred
alendar is consistently employed. In order to
cure a straight unbroken record, we have elected
these Studies to cling to the original Civil scale,
nd to translate all Sacred dates into Civil time in so
r as years of the world are concerned. (Exod. xii.
2.) (Compare Study Number Five, pp. 131-156.)

Tuesday the 1st.
Wednesday " 2d.
Thursday " 3d.
Friday " 4th.
Sabbath " 5th.
Sunday " 6th.
Monday " 7th.
Tuesday " 8th.
Wednesday " 9th.

hursday the 10th. Lamb selected, Exod. xii. 3–5

Friday the 11th.
Saturday " 12th.
Sunday " 13th.

Monday the 14th.

Pascal lamb slain between the two evenings; *i. e.* at 3 P. M., midway between noon and sundown, at which latter time the day ended. (Exod. xii. 6–28.)

Tuesday the 15th.

Passover in the "Evening," (Exod. xii. 29, 30.) The March out of Egypt on the "Morning" of the same day, (Exod. xii. 31–51, xiii. 1–16). (See Numbers xxxiii. 3.) There are three very important dates on the 15th of this month, *viz*:—the departure of Abram from the city of Ur in 2082 A. M.; the March out of Egypt by the Israelites in 2513 A. M., "while the Egyptians buried all their first-born which the Lord had smitten among them," (Num. xxxiii. 4); and the first day of REST of the Saviour IN THE GRAVE, whom the Lord smote for our transgressions either in 4027 or 4029 A. M. Discussion reserved.

The crucifixion was of course upon the 14th of Nisan, the day *before* and "not *on* the feast day"; the type and antitype *must* and DO agree!

The first of these dates is obtained from being "the selfsame day" of the week, and date of the month as the date of the Exodus, which formed "the *end* of the 430 years" mentioned in Exodus xii. 41 and 51. The three dates are found respectively on Tables *a*, *l*, and either *k* or *m*, of the Solar Cycle. *Length of Ministry* decides the date of Passion!

Wednesday the 16th.

The escaping hosts reached, mobilized and encamped at Succoth sometime after the sundown

ith which this day began, and so ended the first ay's journey. (Num. xxxiii. 1–5, Exod. xii. 37–38).

At this stage they were still in the Land of gypt, this side of the great "wall of Egypt" hich stretched from Port Said (Pelusium, or Sin) Suez on the Red Sea. The wall was equally ell known by the names of Shur and Etham. ow there were three roads through it out of gypt: (1) the first, by "the way of the Land of the hilistines," was in the far north, a day's journey, nd led straight to the Promised Land; (2) the one y "the way of Shur," *i. e.* out through the centre of ne wall (Shur), the exit being due east of Succoth; nd (3) "the way of the Red Sea," a forced day's urney to the south. Moses, of whose generalip we have already discoursed, had thus rallied is hosts at an important strategic point in selectg Succoth, as either "way" was open to him gainst the morrow morning. After a brief rest iat night they departed "in the morning" of the ime day and began the second day's journey, in a ue easterly direction, thus indicating to all conerned that "the way of Shur" was the selected oute. It was the quickest way to escape from the gyptian Furnace, and that was probably the uppernost thought in Israel's mind.

Thursday the 17th.

And so they came to, and pitched at, Etham, (the all,) which is by the edge of the Wilderness Numbers xxxiii. 6; Exodus xiii. 17-22) of Shur

(the wall). But they were still within the wall itself and between it and Lake Timsah. Resting that night they again took up their march (the 3d day's journey) and removed from Etham and turned again (*i. e. down*) toward Pi-hahiroth, which is before Baal Zephon. In thus doing they rejected the way of Shur while at its very gate! and there are but two alternatives to the military criticism of the astonishing move now undertaken. (1) The first was shared alike by the undisciplined columns of Israel, and by Pharaoh and his generals to whom the move was duly reported. (*a*) Israel saw no sense in such an unnecessary forced march as would be required to reach the *gate* to the southern road, and also felt that Moses had recklessly jeopardized their chances of escaping. (*b*) While Pharaoh, from a military point of view, exclaimed: "They are entangled in the Land," *i. e.* have cut themselves off from the two most direct routes and are lost among the Bitter Lakes and Gebels of the wilderness! And so to human calculation they were, for with the wall itself on one side and an army on the other, Pharaoh's hardened heart expected to crush them as between two millstones. His own plans were, therefore, quickly taken. So he gave orders at once and sent his fleetest chariots and horsemen by a short cut down toward the way of the Red Sea, naturally expecting to intercept them before they reached its gate, and then and there dispute with them, at least at the expira-

on of their third day of grace. (2) The other ternative was that the movement must have had deeply-planned military design, and Pharaoh's own cperience with the Captain of *that* Host, (and rael's for that matter,) should have led him to eigh his resolution with the greatest caution.

In the meantime, the columns of Moses pushed 1 to the south and no doubt passed near the gate 7 the way of the Red Sea without knowing it, 1der the Cloud that led them.

Friday the 18th.

And they pitched by the sea before Migdol that rening. (Num. xxxiii. 7; Exod. xiv. 1–9.) Thus 1eir "Three day's journey" ended in one sense ost advantageously, for it left them with the hole of Friday, the natural "day of preparation," which *to prepare* for the Sacrifice that they had een directed (Exodus v. 3, viii. 27) to offer, and hich would therefore appropriately fall upon the ext, or Sabbath day. But most disadvantageously ad they dreamed of Pharaoh's resolve.

Sabbath the 19th.

This would undoubtedly have been recorded as a reat Feast Day in the annals of Israel—it being 1e first Passover Sabbath—had not other incidents, robably not, however, interruptions of its actual acrifice, occurred to mar its after-festivities, for it as upon this day that the Hosts of Pharaoh rrived upon the scene, much to the consternation f the fugitives. (Exodus xiv. 10–18.) The context

of Exodus xiv. 1–18, and of what follows, warrants us in placing the arrival of at least the vanguard of the Egyptians toward the end of this day, *i. e.* late in the afternoon, or at any rate after noon.

Sunday the 20th.

The Angel of God, and the Pillar of Cloud, moved at sunset and came between the camps, and Moses stretched out his hand, and the Lord caused the sea to go back by a strong East wind, all that night, and the waters were divided. (Exodus xiv. 19–21.) And in the morning the children of Israel went into the midst of the sea upon the dry ground. (Exodus xiv, 22.) Late in the day the Egyptians pursued, evidently following close in their wake, and taking the same route now open to them (Exodus xiv. 23) and mayhap not knowing whither they went, for Pharaoh was kicking against the pricks, and befogged in a Cloud he did not understand!

Monday the 21st.

So all that night the Egyptians pursued until the Host of them reached the midst of the sea. And it came to pass in the morning watch, that the Lord looked upon the Egyptians, and troubled them, and when the morning appeared He overwhelmed them so that there remained not so much as one of them. (Exodus xiv. 24–28.) But the rear-guard of the Children of Israel, and the Angel, and the Pillar, continued their journey through the sea and came up from the midst thereof unscathed. (Exod. xiv,

). Thus the Lord saved Israel that day, and the ople feared the Lord, and believed on Him, and . His servant Moses. (Exod. xiv. 30–31.) The ssage through the sea ended late in the after- on; *i. e.* they were about twelve hours going wn, twelve going through, and twelve coming —a morning, an evening, and a morning, (we ust not forget the numbers in the column!) and at this nightfall the head of Israel's column s one day's journey into the Wilderness. (Num- r xxxiii. 8; Exod. xv. 22.) Thus ended the last y of the Feast of Unleavened Bread and of the treat from Egypt.

Tuesday the 22d.

And what a sunset therefore ushered in this *oc- ve* of the Feast of the Passover! (Exod. xii. .) Then sang Moses and the Children of Israel e famous Song of Deliverance, while Miriam and the women went out with timbrels, and with nces. (Exod. xv. 1–21.) The hosts rested but tle in their bivouacs that night, and in the morn- g continued and completed their second day's urney into the Wilderness beyond. (Numbers xiii. 8.)

Wednesday the 23d.

But it was useless to make any regular encamp- ent, for they found no water, (Exod. xv. 22,) so, ter another bivouac that night, they again took their march in the morning and pressed on into e Wilderness of Shur, or Etham, for the Gebel et

Teeh continued the wall with natural bulwarks, and they were still between the mountain and the sea. At last, at the end of their third day's journey (Exod. xv. 22) they pitched their camp at Marah (Num. xxxiii. 8), but found the water full of disappointment (Exod. xv. 23). Here, however, they seem to have abode a week and the incidents took place which are enumerated in Exod. xv. 24–26.

Thursday	the 24th.
Friday	" 25th.
Sabbath	" 26th.
Sunday	" 27th.
Monday	" 28th.
Tuesday	" 29th.
Wednesday	" 30th.

And they moved from Marah and came to Elim that night and encamped there about a week. (Num. xxxiii. 9; Exod. xv. 27.)

II. Sacred (8th Civil) Month.

Thursday	the 1st.
Friday	" 2d.
Sabbath	" 3d.
Sunday	" 4th.
Monday	" 5th.
Tuesday	" 6th.
Wednesday	" 7th.

And they moved from Elim and encamped by the Red Sea for about a week. (Num. xxxiii. 10.)

Thursday	the 8th.
Friday	" 9th.

Sabbath the 10th.
Sunday " 11th.
Monday " 12th.
Tuesday " 13th.
Wednesday " 14th.

And they moved from the Red Sea and encamped

Thursday the 15th

te that "evening," that is, after sundown, in the 'ilderness of Sin; hence it is recorded that they me thereto upon the 15th day of the 2d month ter their departing out of the land of Egypt. Ium. xxxiii. 11; Exodus xvi. 1.)

Friday the 16th.

And the whole congregation murmurs. (Exod. 'i. 2, 3.)

Sabbath the 17th.

The Lord speaks unto Moses and he unto the ople. (Exod. xiv. 4–12.)

Sunday the 18th.

Quails at even, *i. e.* sunset; manna in the morng (Exod. xvi. 13–19). They move that day from n to Dophkah. (Num. xxxiii. 12.)

Monday the 19th.

Some stale manna (Exod. xvi. 20–21) in the orning.

Tuesday the 20th.
Wednesday " 21st.

And they departed from Dophkah and encamped Alush. (Num. xxxiii. 13.)

Thursday the 22d.

Friday the 23d.

The 6th day of the week, they gather twice as much manna as usual, (Exod. xvi. 22–23,) and store some of it for the morrow,

Sabbath the 24th,

as Moses bade, for there was no manna in the field that, "the Sabbath," day (Exod. xvi. 24–36), although some sought for it; nevertheless, that which they had saved was still sweet and good!

Sunday the 25th.

And they moved from Alush and encamped at Rephidim (Exod. xvii. 1), where there was no water for the people to drink. (Num. xxxiii. 14.) Hence when they chode with Moses he called unto the Lord, who directed him to take The Rod, and go on before the people with the Elders of Israel. And "Behold," said the Lord, "I will stand before thee upon The Rock in Horeb and thou shalt smite The Rock and there shall come water out of it that the people may drink." "And Moses did so, and he called the name Massah and Meribah because the people asked, Is the Lord among us or not?" (Exod. xvii. 2–7.)

Without enlarging here upon arguments reserved for another Study, it is convenient merely to note that "THE Rock" so explicitly mentioned here was "Jacob's Stone," itself! Its very presence in their camp should have forbidden their question, and have convinced the people that God *was* in their midst, (Genesis xxviii.)—even Christ, the Angel of

ovah (1 Cor. x. 4). Students of this Series of dies are already sufficiently familiar with the tory of this remarkable Stone to perceive the e of the incident thus related. It is also to be ed that although they were encamped at Rephm, the Lord calls the location Horeb.—The fact hey were now in the region where Jethro dwelt, with which Moses was already personally faar. The entire district was called the "Wilders of Sin," its strictly mountainous region "Horeb," its chief peak "Sinai." The children of Israel ear to have entered this rugged heart of the ert through the wadys *El Fieran* and *El Sheikh*, to have been encamped at *El Watiyeh* (Rephm) near the base of *El Sufsafeh* (Sinai), which had yet to pass in order to reach their next twelfth station, the broad valley or wady *El ah*, beyond, and where they were to sojourn so g. In fact, we doubt not that it was upon the -hills of Sinai itself, called Horeb here, and at base of which Rephidim itself lay ensconced, the temporary Tabernacle containing the ant muniments of Israel was then pitched. So when Moses and the Elders went out before the people, who were encamped about these looms, they must have stood in their midst, and l (in the Pillar!) have descended and stood upon e Rock," in full sight of all concerned.

Monday the 26th.

'hen came Amalek, and fought with Israel in

Rephidim. But Moses sat upon "Jacob's Stone, and was supported upon either hand by Aaron an Hur, until the going down of the sun, while Joshu fought, and God discomfited Amalek. (Exod. xvi 8–16.)

Tuesday the 27th.

The day after the battle, while still at the ten porary camp of Rephidim, near Horeb, Jethro, h father-in-law, came from his place near by to vis Moses, who went out to welcome him. He brougl with him the prophet's wife and children, and th resulting interview was a notable one, and the da terminated with a great sacrifice and feast in whic all the principal men of Israel took part. (Exo xviii. 1–12.)

Wednesday the 28th.

We now come to the most important incident this visit. And in that it marks the INSTITUTIC *of the Judges themselves*, and bears so directly upo the Chronological section of Israel's history nc under special discussion, we quote the matter full.

13¶ And it came to pass on the morrow, that Moses sat JUDGE the people: and the people stood by Moses from t morning unto the evening.

14 And when Moses' father in law saw all that he did to t people, he said, What *is* this thing that thou doest to the pe ple? Why sittest thou thyself alone, and all the people sta by thee from morning unto even?

15 And Moses said unto his father in law, Because the p ple come unto me to inquire of God:

6 When they have a matter, they come unto me; and I
DGE between one and another, and I do make *them* know
statutes of God, and his laws.
7 And Moses' father in law said unto him, The thing that
u doest *is* not good.
8 Thou wilt surely wear away, both thou, and this people
t *is* with thee: for this thing *is* too heavy for thee; thou
not able to perform it thyself alone.
9 Hearken now unto my voice, I will give thee counsel, and
l shall be with thee: Be thou for the people to God-ward,
t thou mayest bring the causes unto God:
0 And thou shalt teach them Ordinances and Laws, and
lt shew them the Way wherein they must walk, and the
rk that they must do.
1 Moreover thou shalt provide out of all the people able
n, such as fear God, men of truth hating covetousness; and
ce *such* over them, *to be rulers* of thousands, *and rulers* of
dreds, *rulers* of fifties, and *rulers* of tens:
2 AND LET THEM JUDGE THE PEOPLE AT ALL
ASONS: and it shall be, *that* every great matter they shall
ng unto thee, but every small matter they shall JUDGE: so
ll it be easier for thyself, and they shall bear *the burden*
h thee.
3 If thou shalt do this thing, and God command thee *so*,
n thou shalt be able to endure, and all this people shall also
to their place in peace.
4 So Moses hearkened to the voice of his father in law, and
all that he had said.
5 And Moses chose able men out of all Israel, and made
m heads over the people, *rulers* of thousands, *rulers* of hun-
ds, *rulers* of fifties, and *rulers* of tens.
6 AND THEY JUDGED THE PEOPLE AT ALL SEA-
NS: the hard causes they brought unto Moses, but every
all matter they THEY JUDGED THEMSELVES.

Exod. xviii. 13-26.

In view of Saint Paul's reference to the "Period of the Judges," it is astonishing, perhaps beyond any of the other instances of Chronological blindness that have marked the Study of the Scriptures, that this incident, so explicitly recorded here, and several other times referred to, should have escaped the prominence it deserves. But it simply marks the *civil* institution of the Judges, for the reader will particularly note that Moses at this time and of his own volition merely follows the good advice of Jethro in the premises. It was not until a later date, as we shall see anon, that the Lord Himself recognized these Officers, and at a still later one that He consummated their institution by officially confirming their appointment. This institution, therefore, (in fact each of the several stages which lend authority to their commission, all falling within the space of thirteen months upon the calendar,) marks the beginning of the Era of the Judges referred to by Saint Paul as being "about 450 years" long, and from the very fact that the period does have several initiatory stages we perceive the force of Saint Paul's indefiniteness as indicated by his use of the word "about."

Thursday the 29th.

The last day of the month. So it is recorded that "Moses let his father-in-law depart; and he went his way into his own land." (Exod. xviii. 27.) The aged chief and chief priest of Midian had difficulties enough of his own to attend to, and as

srael was at the same time breaking camp, his stay
vas brief. Nevertheless, a son of his appears upon
he scene about as many days after Israel left their
ermanent camp at Sinai as his own departure was
n advance of their reaching it, and it will also be
oticeable, when we reach that date for discussion,
hat the circumstances again bring the institution of
he Judges into *final* prominence!

The Israelites appear to have journeyed this day
ut through the pass, around the base of Sinai, and
nto the wilderness beyond, and so to have come
nto the broad and enclosed valley of *El Rahah*
fter sunset. Hence it is recorded that:—

III. Sacred (9th Civil) Month.

Friday the 1st.

"In the third month, when the children of Israel
vere gone forth out of the land of Egypt, the same
lay came they into the wilderness of Sinai."
Exod. XIX. 1–2.)

They were now alone with God, and about to
e separated *from* all other peoples for the purpose
f conveying a special blessing *unto* all other
eoples! It was a "day of Preparation," and the
Sabbath drew on apace, so they encamped before
he Mount of God.

But as our purpose is Chronological chiefly, we
annot pause to relate the incidents in the interest-
ng way that their philosophy suggests. Our read-
ers must fill in the story for themselves and content
hemselves by verifying it with their open Bibles;

indeed, the only profitable way to follow these Studies is with Book in hand.

Sabbath the 2d.

Moses goes up to God, receives a gracious message, returns from the Mount to deliver it, and sends out a summons to the Elders (Judges) to meet him on the morrow. (Exod. xix. 3-7.)

Sunday the 3d.

He lays the matter before the assembled Elders, and all the people accept the words of the Lord. So Moses returns their answer unto the Lord, receives final instructions as to "to-day," "to-morrow," and the next ("third") day, and goes down to enforce them. (Exod. xix. 7-15.)

Monday the 4th.

The day referred to above as "to-morrow." (Exod. xix. 10.)

Tuesday the 5th.

The day referred to above as "the third day." The "*Season* of Pentecost" begins with this, the 50th day from Passover itself! At its sunset beginning God descends upon the Mount in Fire (and abides upon it six full days). In the morning Moses is called up and sent back immediately, even with haste, to give extra cautions to the people, for who is able to abide His presence? So the leader hastens down, and remains with Israel while God delivers the Decalogue, *i. e.* utters the TEN WORDS OF THE LAW! The people, terrified, withdraw from the Mountain. Moses, however, draws near unto it,

and God speaks unto him concerning the Judgments, and finally directs him what to do on the morrow. Moses thereupon returns to the people, rehearses the words of the Lord, gives the proper instructions, and writes down the record of the day. (Exod. xix. 16-25.; xx.; xxi.; xxii.; xxiii.; xxiv. 1-4, part of.)

Now at this point, since we are also discussing Paul's knowledge of Chronology, it is fitting to cite him in collateral evidence, for in his careful Epistle to the Galatians he connects the very day now under Calendric discussion with another 430 years before it! (2513 — 430 = 2083 A. M., *q. v.*)* at which Abraham was accepted of the Lord in an unconditional Covenant—which Paul truly says not even the Laws of Sinai could disannul that it should make the promise of none effect! No, nor does even the tragedy at Golgotha sweep aught aside of that Covenant—until by jot and tittle it is consummated. The Saviour came but to fulfil the Law and the Prophets, and his Blood is the very Seal to the Covenant. Paul, therefore, understood that portion of the Chronology over which he threw so long a span, and as he limits the interval to 430 years between Abraham and Moses he certainly leaves no room for those to stand on who maintain that the actual sojourn of Jacob within the walls of Shur was itself a period of 430 years! For there were clearly 215½ years from the Call of Abraham to the descent of Jacob,

* Study Number Six, pages 42–46.

and thus there are but 215½ left for the stay in Egypt. Nor is Stephen's testimony one whit adverse to this interpretation (Acts vii. 6) for they *were* in strange lands, and in bondage, and entreated evil, 400 years *in all*—even from the weaning of Isaac (Gen. xxi. 8, 9, 21) to the Exodus (2513—400=2113 A. M.)—so far as the Lord's Chronological outline to Abraham is concerned (Gen. xv. 13–16), and they never had a land that was their own until the Spies ate grapes in Eshcol,* and they did come again according to the promise "in the fourth generation," Jacob[0], (Levi[1] Kohath[2] Amram[3]) Moses.[4]

Wednesday the 6th.

Moses rises early, builds an altar, sacrifices, *sends* peace-offerings unto the Lord, sanctifies the people, and goes up to the Mountain with Aaron, Nadab, Abihu and seventy of the Elders of the people (now the Judges!). There they see God, feast, and yet live! After which they all return unto the camp. (Exod. xxiv. 4–11.) This was God's semi-official recognition of the Judges already appointed by Moses himself at the instance of Jethro. And so the second of the six days ended.

Thursday the 7th. (3)
Friday " 8th. (4)
Sabbath " 9th. (5)

* Even the forty years' delay did not affect Caleb, who had already eaten fruit at Hebron and it was made legally his by gift the day after he returned. If the Bible had been written to suit all people's whims the world itself would not have held its volumes!

Moses receives special instructions against the seventh day of the Lord's presence, (Exod. xxiv. 12).

Sunday the 10th. (6)

Pentecost "fully come" (*i. e.* the 50th day after the morrow following the Sabbath of Pascal week). Moses gives special instructions to the Judges, referring them in his prospective absence to Aaron and Hur in matters which are beyond them. And so the sixth day of God's presence ended. (Exod. xxiv. 14,16.)

Monday the 11th. (7)

The 50th day from the seventh day of Unleaven bread, the last day of the "*Season* of Pentecost."

"And the seventh day," He called unto Moses out of the midst of the cloud. (Exod. xxiv. 16, 17.) And Moses rose up, and his minister Joshua, and Moses went up into the Mount of God (13–15). And Moses went into the midst of the cloud, and gat him up into the Mount, and Moses was in the Mount forty days and forty nights." (Exodus xxiv. 18.) He went up in the morning, (in the sight of all Israel), which morning therefore counts as the "first" day of the "forty days and nights" of his absence.

These minute points are of the utmost importance to the Chronologist, as the *result* always shows whenever the Bible is critically examined. Joshua was 50 years old at this time. During these 40 days and nights God disclosed His counsels to Moses, and the latter took full notes and transcribed them day by day. The details are briefly set forth in the seven succeeding chapters, (Exod. xxv. xxxi. in-

clusive,) which for good reasons we shall distribute over the whole period as follows:

THE FORTY DAYS AND FORTY NIGHTS.

			Night.	Day.			
Mon.	the	11th.	———	1st	Ex.	xxv.	1-9
Tues.	"	12th.	1st	2d	"	xxv.	10-22
Wed.	"	13th.	2d	3d	"	xxv.	23-30
Thurs.	"	14th.	3d	4th	"		31-40
Fri.	"	15th.	4th	5th	"	xxvi.	1-6
Sab.	"	16th.	5th	6th	"		7-14
Sun.	"	17th.	6th	7th	"		15-25
Mon.	"	18th.	7th	8th	"		26-30
Tues.	"	19th.	8th	9th	"		31-32
Wed.	"	20th.	9th	10th	"		33-37
Thurs.	"	21st.	10th	11th	"	xxvii.	1-8
Fri.	"	22d.	11th	12th	"		9-15
Sab.	"	23d.	12th	13th	"		16-17
Sun.	"	24th.	13th	14th	"		18-19
Mon.	"	25th.	14th	15th	"		20-21
Tues.	"	26th.	15th	16th	"	xxviii.	1-5
Wed.	"	27th.	16th	17th	"		6-12
Thurs.	"	28th.	17th	18th	"		13-14
Fri.	"	29th.	18th	19th	"		15-21
Sab.	"	30th.	19th	20th	"		22-25
			IV. Sacred (10th Civil) Month.				
Sun.	the	1st.	20th	21st	Ex.	xxviii.	26-29
Mon.	"	2d.	21st	22d	"		30
Tues.	"	3d.	22d	23d	"		31-35
Wed.	"	4th.	23d	24th	"		36-38

			Night.	Day.			
Thurs.	the	5th.	24th	25th	Ex.	xxviii.	39
Fri.	"	6th.	25th	26th	"		40-43
Sab.	"	7th.	26th	27th	Ex.	xxix.	1-14
Sun.	"	8th.	27th	28th	"		15-18
Mon.	"	9th.	28th	29th	"		19-28
Tues.	"	10th.	29th	30th	"		29-30
Wed.	"	11th.	30th	31st	"		31-37
Thurs.	"	12th.	31st	32d	"		38-44
Fri.	"	13th.	32d	33d	"		45-46
Sab.	"	14th.	33d	34th	Ex.	xxx.	1-10
					"	xxxii.	1-3
Sun.	"	15th.	34th	35th	"	xxx.	11-16
					"	xxxii.	4
Mon.	"	16th.	35th	36th	"	xxx.	17-21
					"	xxxii.	4
Tues.	"	17th.	36th	37th	"	xxx.	22-33
					"	xxxii.	4
Wed.	"	18th.	37th	38th	"	xxx.	34-38
					"	xxxii.	4
Thurs.	"	19th.	38th	39th	"	xxxi.	1-11
					"	xxxii.	4
Fri.	"	20th.	39th	40th	"	xxxi.	12-17
					"	xxxii.	5. N. B!
Sab.	"	21st.	40th				

END OF THE FORTY DAYS AND FORTY NIGHTS.

It is noticeable that God's last commandment to Moses, given on this 40th day and night, referred to the Sabbath and fell on a Sabbath, which Moses was destined to find his people desecrating on his descent from the Mount (Exod. xxxi. 17). "And

He gave unto Moses, when he had made an end of communing with him upon Mt. Sinai, two Tables of testimony, tables of stone, written with the finger of God." (Exod. xxxi. 18.)

Meanwhile the people below in the camp "rose up early on the morrow, (*i. e.* this Sabbath,) and offered burnt offerings and brought peace offerings, and the people sat down to eat and drink, and rose up to play," before the Golden Calf. (Exod, xxxii. 5,6.) This was just 50 days ($7 \times 7 + 1$) from that first gracious Sabbath after their arrival at Sinai (*Vide* 2d day of previous month), and although they had since then heard the Ten Commandments thundered from the Cloud, yet here they were perversely violating them in plain sight of the Shekinah!

The Lord, therefore, informed Moses of the situation, and directed him to go down from the Mount. Moreover, in the quaint phraseology of inspiration—the which encompasseth every possible condition, and yet knoweth the end from the beginning—He threatened to destroy Israel, and even tried Moses himself by offering to make of him a great nation. But Moses would not let Him alone (verses 7-13); hence, as it had been foreseen in the counsels of Jehovah, and as the Prophet withstood the test, it is recorded that "the Lord repented of the evil which He had thought to do unto His people." (Verse 14.)

The prophet therefore turned and went down from the Mountain. The next twelve hours, *i. e.*

rom sunrise to sunset, which closed the day, are ivided into three parts of about four hours each, he events of which are correctly paragraphed in he Authorized Version.

First—the conversation of Joshua and Moses durng the long descent from the Mountain is briefly ummarized (Exod. xxxii. 15-18). They arrive near he camp at about 10 A. M.

Second—during the middle of the day, 10 A. M. o 2 P. M., Moses, equal to the occasion, occupied imself in the executive work which required his wn immediate and personal activity, in the face of uch an emergency. His acts covered the breaking f the Tables of the Law, the destruction of the Calf, the casting of its bitter powder into the tream of water still flowing from The Rock near by, nd his angry interview with Aaron (Exod. xxxii. 9–24).

Third—and finally, he called for agents to assist n quelling the mutiny in camp, and the Sons of Levi responded with zeal and energy. This ended he eventful day at sunset. (Exod. xxxii. 25–29.)

Sunday the 22nd.

"And it came to pass on the morrow that Moses aid unto the people, Ye have sinned a great sin, nd *now* I will go up unto the Lord, peradventure I hall make atonement for your sin," and Moses reurned unto the Lord, who, although he granted him brief interview, (Exod. xxxii. 30–34) still plagued he people for their transgression (verse 35). And

the Lord sent Moses back with general instructions as to the conquest of Palestine, and particular ones with reference to the mutinous situation in the camp. So he came down to them again and the people mourned at the evil tidings, and stripped themselves of their ornaments at God's command. And Moses moved the Tabernacle and its treasures from its central place, and pitched it without the camp, after which the Cloudy Pillar came down and stood at the door of the Tabernacle—where the Rock was probably located—and there the Lord talked with Moses. And again it was a gracious interview, for the Lord spake unto him as one doth unto his friend, and even hid him in a cleft of The Rock, (which of course had been moved out with the other heirlooms), while his glory passed by him in review. Meanwhile the people worshipped, every man in his tent door. Finally the Lord directed Moses to hew two tables of stone like unto the first, and to "be ready in the morning, and come up in the morning unto Mount Sinai and present himself"—this time alone! So he returned again unto the camp, but his servant Joshua, the son of Nun, relatively a young man, (though 50 years old,) and a trusty warrior, departed not out of the Tabernacle. (Exod. xxxiii. xxxiv. 1–3) So Moses hewed two tables of stone like unto the first.

Monday the 23d.

"And Moses rose up early in the morning and went up unto Mount Sinai" as the Lord had com-

anded him. And then the Lord—who changeth ɔt !—descended in a cloud, and talked with him .ere and proclaimed his *Name*, and made an *un-nditional* covenant with Israel—which is still in rce ! We shall not review its details, but stowed vay in its provisions there is one note of vast ıronological import, which may not be slighted. 'e refer to the institution of the "Feast of Ingath-ing *at the year's end*"—or at "the revolution of e year," as the Hebrew text puts it. This was e Feast of Tabernacles, at the end of the *Civil* :ar, or after the *Autumnal* Equinox. It moved ɔon the OLD calendar, which for more strictly ligious purposes had just been set aside for the ıcred one instituted at the Exodus itself. It is us seen that the old Civil calendar, upon which e years of the generations of Adam run—the A. M. *Anno Mundi*) years,—are here recognized, since th *their* revolution we can reverse to Eden, while th those of the Sacred Scale we can only go back the birth of Abraham. The two calendars splice ɔon each other, not at the Exodus, as some sup-ɔse, but rather at the Call from Ur, which as we ıve elsewhere pointed out, was given Tuesday, the t of the 7th Civil month, on the Patriarch's 76th rthday, (*i. e.* when he was "75 years old"). ence the calendar can be just as easily reversed to e 1st day of the 7th Civil month of 2007 A. M. on ıich Abraham was born, it also being a Tues-ıy—and therefore "self-same" in the sense often

employed by Moses! All the dates repeat upon the Hebrew Calendar after 120 years.

Returning now to the log-book (Exodus)—and what a perfect one it is!—we find it recorded that Moses "was there with the Lord" this second time "forty days and forty nights," the first of which "days" is covered by the "morning" of the one under consideration. (Exod. xxxiv. 4–28.)

THE SECOND FORTY DAYS AND FORTY NIGHTS

Monday,	the	23d.			1st	day.
Tuesday	"	24th.	1st	night,	2d	"
Wednesday,	"	25th.	2d	"	3d	"
Thursday,	"	26th.	3d	"	4th	"
Friday,	"	27th.	4th	"	5th	"
Sabbath,	"	28th.	5th	"	6th	"
Sunday,	"	29th.	6th	"	7th	"

V. Sacred (11th Civil) Month.

Monday,	the	1st.	7th	"	8th	"
Tuesday,	"	2d.	8th	"	9th	"
Wednesday,	"	3d.	9th	"	10th	"
Thursday,	"	4th.	10th	"	11th	"
Friday,	"	5th.	11th	"	12th	"
Sabbath,	"	6th.	12th	"	13th	"
Sunday,	"	7th.	13th	"	14th	"
Monday,	"	8th.	14th	"	15th	"
Tuesday,	"	9th.	15th	"	16th	"
Wednesday,	"	10th.	16th	"	17th	"
Thursday,	"	11th.	17th	"	18th	"
Friday,	"	12th,	18th	"	19th	"

Sabbath,	" 13th.	19th	night,	20th day.
Sunday,	" 14th.	20th	"	21st "
Monday,	" 15th.	21st	"	22d "
Tuesday,	" 16th.	22d	"	23d "
Wednesday,	" 17th.	23d	"	24th "
Thursday,	" 18th.	24th	"	25th "
Friday,	" 19th.	25th	"	26th "
Sabbath,	" 20th.	26th	"	27th "
Sunday,	" 21st.	27th	"	28th "
Monday,	" 22d.	28th	"	29th "
Tuesday,	" 23d.	29th	"	30th "
Wednesday,	" 24th.	30th	"	31st "
Thursday,	" 25th.	31st	"	32d "
Friday,	" 26th.	32d	"	33d "
Sabbath,	" 27th.	33d	"	34th "
Sunday,	" 28th.	34th	"	35th "
Monday,	" 29th.	35th	"	36th "
Tuesday,	" 30th.	36th	"	37th "
VI. Sacred (12th Civil) Month.				
Wednesday,	the 1st.	37th	"	38th "
Thursday,	" 2d.	38th	"	39th "
Friday,	" 3d.	39th	"	40th "
Sabbath,	" 4th.	40th	"	sunrise.

"And it came to pass when Moses came down from Mount Sinai with the two tables of testimony in Moses' hand, when he came down from the Mount, that Moses wist not that the skin of his face shone while he talked with him." (Exod. xxxiv. 29.)

But the people were afraid to come nigh him, until he called them, so Aaron, and all the rulers

returned unto him, and he talked with them, and afterwards all the children of Israel came nigh. And after he had related all that the Lord had spoken and commanded, he veiled his face—which veil he seems henceforth to have worn save when he went in before the Lord. (Exod. xxxiv. 30–45.)

But returning to, and continuing the recital, (after the foregoing explanatory note,)—the account goes on that Moses gathered all the children of Israel together and closed this notable Sabbath by rehearsing in the ears of all the people the Commandments of the Lord, commencing with a reiteration of the one referring to the Sabbath itself!

But the chief topic of the conversation related to the plans for the construction of the Tabernacle, the work upon which was to begin at once, so having directed all the wise-hearted among them to put their hands to the work, he suffered the children of Israel to depart for the night. (Exod. xxxv. 1–20.)

The date of that Sundown must have forever reminded Moses of the Sabbath eve six months before (but reckoned on the Civil calendar, *i. e.* the 6th of the 6th *Civil* month), which found him so recently "called" to the task, (now so well progressed,) and ready on the morrow to start from Jethro's house upon his mission to Egypt! From his 80th birthday which was Friday the 5th of the 6th *Civil* month, to this Sabbath's close, *i. e.* the even of Sunday the 5th of the 6th *Sacred* month, was exactly 176 days, so that

Sunday the 5th
ith which the new week now began was the 177th
ay from his summons as Israel's Deliverer! That
, but half of a Lunar year ($354 \div 2 = 177$) had trans-
ired, when Israel began to work upon its Taber-
acle in this same Wilderness of Sinai! It is the
iscovery of such facts as these, which yield their
ecrets, one after another, only to the student of
ne *true* Chronology, that enforces faith in its exact-
ess in the case of Moses as an annalist, and in the
nfinite accuracy of inspiration. So once again I
ear witness to my own surprise and admiration at
uch consummations to my work, for I testify this
ay (Sept. 6th, 1892) that not until last Sunday, the
th of September, at which time I began "by
ooks" the regular course of reconstructing this
articular portion of the itinerary from a strict anal-
sis of the record, did I dream of falling upon any
uch result; and lo! its discovery on the 5th of this
ery month, in our modern calendar, which precedes,
s that one did, the Autumnal Equinox, intensifies the
orce of my surprise! In fact, we may say in round
umbers, and within the latitude necessary for a broad
omparison of the several calendars concerned, (the
acred and Civil Hebrew, and the Modern,) that
377 years ago to the day, reckoning from last Sun-
ay the 4th, did Moses and the children of Israel
ommence work on the Tabernacle. For the next
ecord on the log-book of the Exodus concerns this
ery day and is as follows:—

"And they came every one of them whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the Tabernacle of the congregation, and for all his service and for the holy garments," (Exod. xxxv. 21–29) and in the same spirit still may any enter the service of Jehovah! (Exod. xxxv. 21–29.)

But some he calleth, as of yore, "by name," and unto them, beloved, we all do well to heed! (Exod. xxxv. 30–35.) And so it came about that "Bezaleel and Aholiab, and every wise-hearted man in whom the Lord put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, wrought, according to all that the Lord had commanded," (Exod. xxxvi. 1–7) and at the end they won their merited reward. (Exod. xxxix. 43.)

But as for the work, it was hastened in order to obey the commandment of the Lord against a set time which he himself had appointed. (Exod. xl. 1–16.)

In order, therefore, to enable the student of the Bible to review the work Chronologically and in a systematic way, and so the better to arrive at its magnitude, we give the following scheme of this and the next eight months according to our own judgment only, for the record now leaps through some five chapters without surface dates.

During the rest of this VI. Sacred and 12th Civil month, the preliminary work was set in order and no little of its handiwork begun. (Exod. xxxvi. 8–30.)

13th Civil (*Intercalary*) Month.

This month has only a silent place upon the Sa-ed Calendar. It was called Veadar and was in-rted when due at the end of the Civil year (not at at of the Sacred, as is generally supposed,) in or-er to float the Lunar Calendar upon Solar time. came at "the revolution of the year," when in the ourse of keeping but 354 days to the calendar, it as found necessary to drop a group of weeks in or-er to recover the proper Solar count. The year of e Exodus, 2513 A. M., was such a year, *i.e. Inter-lary*, (see 13th month, Table *l*, or the 12th on the 5-year cycle, page 72, Study Number Six.) It con-sted of 34 days through which the Sabbaths ran ithout a break, and at its termination the keepers f the record resumed their suspended count as if ere had been no delay. It is of the utmost impor-nce for the Chronologist to grasp these details, for ithout them the study of both Hebrew history and *rophecy* are wellnigh fruitless! During this inter-lary month, with which the Civil year of the Exo-us thus ended, the work upon the Tabernacle may e regarded as covered by Exod xxxvi. 31–37.

2514 A. M. 1482 B. C.

VII. Sacred (1st Civil) Month.

The new Civil year now commenced, as near the utumnal Equinox as its place, the 13th, upon the Iebrew 15-year calendar, allowed. Its first week-ay was on Wednesday, and all of its Sabbaths are ound by consulting Table *m* of the Ancient Hebrew

Solar Cycle (page 12, Study Number Six). Tabernacle work, Exodus.xxxvii. 1–16.

VIII. Sacred (2d Civil) Month.

Tabernacle work. Exodus xxxvii. 17–29.

IX. Sacred (3d Civil) Month.

Tabernacle work. Exodus xxxviii. 1–20.

X. Sacred (4th Civil) Month.

Tabernacle work. { Exodus xxxviii. 21–31;
" xxxix. 1–7. }

XI. Sacred (5th Civil) Month.

Tabernacle work. Exodus xxxix, 8–29.

XII. Sacred (6th Civil) Month.

Tabernacle work. Exodus xxxix. 30–43.

This was the final month, and the work in its complete form was brought unto Moses, even all of it. "And he inspected it and behold, they had done it as the Lord had commanded, even so had they done it and Moses blessed them."

With this inspection, and the setting of the parts in convenient order against the set time of erection the first year (an exact *Sacred* one) of theExodus ended —but the Civil year 2514 was only half completed, the actual time being nigh to the Vernal Equinox, even to the new moon thereat.

I. Sacred (7th Civil) Month.

Friday the 1st.

And it came to pass in the first month, in the second year, on the first day of the month (even Friday "the day of preparation" for the Sabbath) that the Tabernacle was reared up and all the host of it was

set in order and anointed. And the lamps were lighted, and sweet incense was burned upon the altar. And Moses offered the burnt-offering and the meat-offering as the Lord commanded. And Moses anointed Aaron and his sons, and they began their week of consecration, abiding at the door of the Tabernacle. Then also brought the Princes of Israel their combined offering, and the chief Prince, (Nahshon, Prince of Judah,) made his special offering, and the Lord directed Moses to accept these gifts. Now the details of this eventful day are scattered through the books of Exodus, Leviticus and Numbers. (Exod. xl.; Levit, viii.; and Num. vii. 1–18; ix. 15, 16–23.) And it came to pass that when the work was fully set in order, "Then a cloud covered the tent of the congregation, and the glory of the Lord filled the Tabernacle. And Moses was not able to enter into the tent of the congregation because the cloud abode thereon, and the glory of the Lord filled the Tabernacle." (Exod. xl. 34, 35, and compare Num. ix. 15, 16–23). Here then the Inspired Writer makes a natural annotation to this effect :—

"And when the cloud was taken up from over the Tabernacle the children of Israel went onward in all their journeys. But if the cloud were not taken up then they journeyed not till the day that it was taken up. For the cloud of the Lord was upon the Tabernacle by day and fire was on it by night in the sight of all the house of Israel throughout all their

journeys." (Exod. xl. 36–38.) And here endeth the Book of Exodus, every date of which has thus been minutely accounted for, and verified, upon the true and only system of Chronology, even the one that still records the cycles as ordained of old!

"So Moses finished the work" (Exod. xl. 17–33) with the setting sun, and as the "Pillar of Fire" took the place of the "Cloud" over the tent of the Testimony for the first time, behold, it was

Sabbath the 2d.

Its evening is to be counted as the *first* "night" of Aaron's consecration, and its morning as the *second* day thereof. It was also the *second* of the twelve days during which the Princes made their special offerings, Issachar's day! (Num. vii. 18–23) for it must be clearly noted that the dates of Aaron's consecration, and of their offerings, run with that of the month itself, although those of Aaron's sanctification overlap upon each succeeding one for their "nights."

Sunday the 3d.

"On the *third* day Eliab, the son of Helon, Prince of the children of Zebulon," did offer, *et cetera*. (Num. vii. 24–29.) *Second* night, *third* day of Aaron's consecration. (Levit. viii. 31–36.)

Monday the 4th.

"On the *fourth* day Elizur, the son of Shedeur, Prince of the children of Reuben," did offer, *et cetera*. (Num. vii. 30–35.) The *third* night and *fourth* day of Aaron's consecration.

Tuesday the 5th.

"On the *fifth* day Shelumiel, the son of Zurishad-ai, Prince of the children of Simeon," did offer, *et etera.* (Num. vii. 36–41.) The *fourth* night and *ifth* day of Aaron's consecration.

Wednesday the 6th.

"On the *sixth* day Eliasaph, the son of Deuel, Prince of the children of Gad," offered, *et cetera.* Num. vii. 42–47.) The *fifth* night and *sixth* day of Aaron's consecration.

Thursday the 7th.

"On the *seventh* day Elishama, the son of Ammi-ud, Prince of the children of Ephraim," offered, *et etera.* (Num. vii. 48–53.) The *sixth* night and *eventh* day of Aaron's consecration. Up to and ncluding this day Moses had personal charge of all he sacrificial work. He stood in the place of the Angel and his functions were both initiatory, and or the purpose of practical instruction in the com-plicated ritual thenceforth to be followed. The Lord taught Moses, Moses, the *typical* Mediator, aught Aaron and his sons, and henceforth the lat-er were to enter upon the full exercise of the priestly functions, yet (even after all this week of object lessons) not without serious, and even fatal blunders, as we shall see anon.

Friday the 8th.

"On the *eighth* day Gamaliel the son of Pedah-zur, Prince of the children of Manasseh," offered, *et etera.* (Num. vii. 54–59.) The "evening" of this

day completed the seven days and nights of Aaron's consecration, so that with sunrise he was ready to enter upon his duties. Hence we read: "And it came to pass on the *eighth day* that Moses called Aaron and his sons and the Elders of Israel," and notified them "to-day the Lord will appear unto you." He therefore directed them to offer sacrifices and peace offerings for themselves, and for all the house of Israel. So they brought them, and the congregation drew near, and Aaron assisted by his sons sacrificed for himself, and brought the people's offering for sin, and raised the wave-offerings, as Moses commanded. Then he lifted his hand toward the people and blessed them, using for the first time, (upon this hitherto auspicious "even" of the day of preparation for the Sabbath,) that beautiful form already prescribed:

"*Jehovah* bless thee and keep thee.
Jehovah make his face to shine upon thee; and be gracious unto thee:
Jehovah lift up his countenance upon thee; and give thee peace."—(Num. vi. 22–27.)

So he came down from the altar; "and Moses and Aaron went into the Tabernacle," "and came out and blessed the people," "and the glory of the Lord appeared unto all the people, and there came a fire out from before the Lord, and consumed upon the altar the burnt-offering and the fat; *which* when all the people saw they shouted, and fell upon their faces." (Levit. ix.)

At this juncture the first incident that marred the day occurred. It was due to the drunken officiousness of Nadab and Abihu, the sons of Aaron, who, in the confusion of the moment presumed to offer strange fire to *Jehovah!* And there went out fire from the Lord and devoured them, and they died before the Lord. Then Moses reminded Aaron that God had fully warned them in advance, and Aaron held his peace. And Moses called the sons of Aaron's uncle and bade them take the dead bodies of their brethren out of the camp. So they wrapped them in their coats and obeyed. We shall meet these "bearers" seven days hence (8th + 7 = the 15th, which is the Feast Day of the Passover). Meanwhile returning to the stricken parent and his other sons, it is to be noted that Moses forbade them to interrupt the ceremonies for any purposes of mourning, or to leave the sanctuary, for he reminded them that the seven days and seven nights of their sanctification had barely expired, and that the anointing oil of Jehovah was upon them. Nevertheless Moses ordained that the whole house of Israel should do the mourning.

The ceremony then continued, but its festive character was gone. Aaron and his sons and his daughters simply could not eat, so they burned the parts that were their due, not daring to leave them, and fearing the Lord, so they seem to have continued the sacrifice to consummation. This Moses discovered toward the close of the day, and he was

wroth at it, and at other ceremonial lapses. But Aaron's plea contented him. (Levit. x.)

Sabbath the 9th.

"On the *ninth* day Abidan, the son of Gideoni, Prince of the children of Benjamin," offered, *et cetera*. (Num. vii. 60–65.) And Moses warned the people as to the Passover (Num. ix. 1–5), for on the morrow they must begin the preparation therefor.

Sunday the 10th.

"On the *tenth* day Ahiezer, the son of Ammichaddai, Prince of the children of Dan," offered, *et cetera*. (Num. vii. 66–71.) In the meanwhile all the people selected their Paschal lambs according to the commandments. (Exod. xii. 3; Num. ix. 2.)

Monday the 11th.

"On the *eleventh* day Pagiel, the son of Ocran, Prince of the children of Asher," offered, *et cetera*. (Num. vii. 72–77.)

Tuesday the 12th.

"On the *twelfth* day Ahira, the son of Enan, Prince of the children of Naphtali," offered, *et cetera*, (Num. vii. 78–83,) and so the dedication of the altar was completed.

Wednesday the 13th.

And when Moses was gone into the Tabernacle he heard the voice of One speaking unto him from the Mercy Seat, upon the Ark, between the Cherubim. And after calling his attention to a detail in the ceremony that Aaron may have been neglecting, the Lord spake concerning the Levites, whom

he directed to be cleansed at once and set apart as his own peculiar Passover, "for all the first-born of the children of Israel are mine," saith the Lord, "I have taken them instead of the first-born of the children of Israel." (Num. vii. 89; viii. 1–19; i. 47–53; iii. iv.)

Thursday the 14th.

"The Day of the Preparation" for the Feast of the Passover. The Paschal lamb slain (Num. ix. 1–5–14) *between the two evenings* (see margin Exod. xii. 6), *i. e.* midway between the sixth and the twelfth hours from sunrise, as the Hebrews counted, which locates the ceremony at the ninth hour, even that at which upon "the self-same day" the Saviour, (whether 1513 or 1515 years later,) gave up his life. (Matt. xxvii. 46–54.) But, reverting to the particular date now under consideration, it came to pass that the Feast of Unleavened Bread drew on apace. Now it coincided, even seven days, with the ceremonies connected with the sanctification of the Levites (Num. viii. 20–21.) So God chose them instead of Israel's first-born, and later on, in the days of his own good pleasure, he provided a Lamb for himself—even his own beloved son—and so let all go free! (Num. i. 47–53; iii, iv, vi.)

Before leaving this important date its Chronological significance should be pointed out. 2514 A. M. to 4029 A. M.=1515 years, *i. e.* exactly 101 Soli-Lunar cycles (of 15 years each) upon the Ancient Hebrew Calendar. Hence it is manifest that *all*

the dates of the year (4029 A. M.) are "*self-same*" repetitions of those of this second year of the Exodus (2514 A. M.) now under consideration! and we may leap, with unerring accuracy, to the fact that if the Saviour yielded up his life, upon the 14th day of Nisan, (whether upon the year *m* or *k* of the cycle,) it MUST have fallen on a *Thursday* as did this one!

Friday the 15th.

The "Feast Day" itself of the Passover, and "the Preparation" for the *weekly* Sabbath, so on each account an High Day! Its ceremonies began at sunset with the Hebrew reckoning, and the whole Feast of Unleavened Bread (7 days) therefore lasted to the sunset closing of the 21st of Nisan.

Now it came to pass that those who had buried Nadab and Abihu, the sons of Aaron, whom fire from the Lord had slain, could not keep the Passover on this day, for their week of purification did not expire until the morning thereof. Hence they abode without the camp until *their* "week" was fully over. Then they returned into the camp and they came before Moses and Aaron on that (*i. e.* this) day and stated their case. So Moses inquired of the Lord, and he granted a *special* Passover for them (and for others who might be in a similar strait thereafter, or perchance involved in a long journey,) even the 14th day of the *second* (Sacred) month, and the same became a law in Israel. (Num. ix. 6–15.)

Now the faithful sons of a faithful father should perceive, (even were there no other Chronological reasons (!) for the special feast celebrated by the Saviour himself, in *contemplation* of *his* prospective ourney into the Grave !) that the Institution in the atter case must have been equally warranted by the Maker of the Law.

We consider the Supper instituted by the Saviour upon the night he was betrayed, to have been a special Feast *and not the Passover!* Indeed, the Saviour expressly indicates *his regret that he could not* celebrate with them the next day's Feast (St. Luke xxii. 15) because he said unto them, "I will *not* any more eat thereof *until it be fulfilled* in the kingdom of God" (St. Luke xxii. 16). Now as He Himself was the Lamb provided for that very feast, all this is plain, for as the *archetype* of THE PASSOVER itself he spake of the fulfilment ordained for the morrow! So he merely gave *to them* "a foretaste" of the flesh that had come down from heaven for the sake of all who will. Surely the Lamb partaketh not of its own Sacrifice, else how could it be eaten by others?

The remarks of the Saviour recorded in Luke xxii. 15–16, have reference, therefore, to the approaching Feast of the Morrow and not to the Supper then being eaten!

Finally, in respect to the particular Feast Day under consideration here, the First of Unleavened Bread, it was itself called a "Sabbath," or a "Day

of Holy Convocation," (as were similar days, Levit. xxiii. 25–32,) and was sanctified by a Sabbatic law (Levit. xxiii. 4–8; Num. xxviii. 16–19; John xix. 31). Hence as *its* "Preparation day" was the day *before* IT, therefore *the* Sabbath that St. Luke remarks "drew on" (Luke xxiii. 54) was this very day of Holy Convocation itself, *i. e.* the anniversary day of the first day of the Sinaitic Feast! Therefore St. Mark, in Chapter XV. verse 42, refers to Thursday the 14th and Friday the 15th days of Nisan and not to the *weekly* Sabbath, which was Saturday the 16th of Nisan! And we have Matthew's testimony, to the same effect, for he speaks of this Feast Day as "the *next* day that followed the Day of the Preparation," (Matt. xxvii. 62,) upon which day of preparation the Saviour was certainly crucified, (Mark xv. 42; Luke xxiii. 54,) and NOT on the feast day itself, although upon these years (2514 A. M., 4027, 4029 A. M.) of self-same dates, it, too, was a *preparatory day*, *i. e.* to the weekly Sabbath. (Matt. xxvi. 5.) Finally, St. Matthew's use of the *plural* "In the end of the Sabbaths, as it began to *dawn*, the first (*dawn*) of the week," (Matt. xxviii. 1,) shows that there were at least *two* Sabbaths in the "three days" covered by the Saviour's sleep!—and therefore the *first* Sabbath must have been a day of preparation to the *second* and have been preceded itself by *its own* "day of preparation!"

In fact, a strict analysis of the calendars (Tables *m*

and *k*) of 2514 A. M., 4027 and 4029 A. M., establishes the agreement of the type and antitype beyond all controversy, save that of obstinate denial based upon unreasoning prejudice. The confusion has arisen from misunderstanding the word "*Sabbath*"—which in all cases but one (Matt. xxviii. 1, who refers to *both* the weekly and the yearly ones) *means*, the first day of the Passover—the Sabbath of the Holy Convocation, which was the first or High day of the Feast of Unleavened Bread, and not "the 7th day" of the week!

It was upon the self-same Friday anniversary of this first day of the Feast, that the High Priests besought Pilate to make sure the tomb, for *they* even feared that the disciples would steal the body on the morrow, the weekly Sabbath! They reckoned Thursday, Friday, Sabbath, 1st, 2d, 3d day! as faithlessly as does the modern Church, which reckons Friday, Saturday, Sunday as 1st, 2d, 3d, and forgot the strict Chronological details of "three *days* and three *nights*" which required at least parts of a Thursday-Friday, Friday-Saturday, and a Saturday-Sunday for accurate vindication. It was toward the first dawn of the week, and before the sunrise, that the Angel rolled away the stone, so that most of "the evening" of Sunday the 17th of Nisan, which was the "first day of the week," counts in the reckoning, as well as the latter part of "the morning" of the 14th day, which was Thursday, the fifth day of the week, as we have just seen.

Our readers will perceive that such a digression as this is of too much importance for apology. In fact, this is the proper station on the trunk line of time, at which to point out the absolute parallelism between the type and the antitype, for this year in particular is where we should expect to find a Chronologically perfect TYPE.

Finally, another important argument, swept into the case by *suggestions* arising out of the special law for the second or auxiliary Passover established this very year! (Num. ix. 9–14) is the following: The friends of Jesus who handled his dead body in preparing it on Thursday for the grave (John xix. 38-42; Matt. xxvii. 57-61; Luke xxiii. 50-55) were necessarily debarred from keeping the first Passover, so there was nothing illegal in the fact stated that the women returned home and prepared spices and ointments on Friday, although it was the Feast Day. They were legally bound to keep the second Passover only, for as the dead may bury the dead, they incurred no penalty, since that Passover was *not* the feast in so far as *they* were concerned! They stood before God as stood the sons of Aaron's uncle in the year under consideration, and were free that Friday (although it *was* a yearly Sabbath) to obey the special law, and hence to enjoy (?) all of its collateral *immunities!* Yet they rested on the next day, the *weekly* Sabbath, as another, even primeval, law required, besides the law of worn out nature!

Sabbath the 16th.

The regular weekly "7th day." The second day of the Feast of Unleavened Bread, and of the sanctification of the Levites. And the self-same day over which the women rested 101 cycles later (Luke xxiii. 56).

Sunday the 17th.

The Third day of the Feast! and of the sanctification of the Levites. And on "the self-same day" 101 cycles onward, "toward dawn," "the first *dawn* of the week," even "very early in the morning while it was yet dark" and "before sunrise," did the Angel of Jehovah burst the portals of the tomb! It was Wave-Sheaf Day, the morrow after the Paschal weekly Sabbath! which could only come on "the third day" of the Feast on particular years of the 15-year cycles (*i. e.* only on two years, the 11th and 13th! This year, the 13th, 4027 A. M., the 11th! 4029 A. M., the 13th). It is true the Wave-Sheaf Day began not to be celebrated until they came into the Land, yet even herein do we have the Chronological strength of both the type and the antitype foreshadowed in a glare of light (Levit. xxiii. 9–14). Jesus Christ *our* "Wave-Sheaf," whom the Lord God hath accepted for us, arose "on the first day of the week," even as recorded, and, if so, it must have been "on the morrow after the Sabbath;" but if this be so, (and if he was slain upon "the Day of the Preparation," Nisan 14th,) which all agree was a *Thursday*, then

the first day of the feast must have been a Friday and he must have arisen "on the third day" of the feast *itself!* With the calendar before us all this is plainer still, and herein we see the vitality of the calendar we employ as the Metron of the True Chronology, for not only do such beauties come to the surface in this particular case, *but in all cases*, for it is one and the same sequence, only, that strings them all upon the same scale without a solitary lapse.

Now this particular day at Sinai, Sunday, being "the morrow after the Sabbath" and prospectively the Wave-Sheaf Day of future ages, affords us a means to determine when the Pentecost "was fully come," even the 50th day forward, which would necessarily and always be a Sunday, *i. e.* a first day of the week. But the "season" of Pentecost began with the 50th day from the Passover itself, and was seven days long and started according to the morrow after the week-day of the first day of the feast. Thus, referring to the previous year (2513 A. M.) that of the Exodus, the 50th day from Passover brings us to Tuesday, the 5th of the third month, upon which, as we have seen, *the Law* was given from Sinai. This *began* the "Season" of Pentecost, which did not "fully come" (*that* year) until Sunday, the 10th of the third month, on which, preparatory to his ascent of Mount Sinai, Moses gave final instructions to the *Judges* whom he had appointed!

Monday the 18th.

The fourth day of the feast, and of the purification of the Levites.

Tuesday the 19th.

The fifth day of the feast, and of the purification of the Levites.

Wednesday the 20th.

The sixth day of the feast, and of the purification of the Levites.

Thursday the 21st.

The seventh and last day of the feast, and of the purification of the Levites. In this seventh day they also kept an Holy Convocation; that is, it was by them kept as a *Sabbath!* (Levit. xxiii. 8), and 50 days forward from it the "season of Pentecost" ended.

The Chronological duration of the "season of Pentecost" was thus seven days, because on any day of the "seven days of unleavened bread" the *weekly* Sabbath might fall, 50 days forward from the morrow of which brought about its "fulness" (Levit. xxiii. 15), whereas 50 days from the so-called "Sabbaths" with which the feast *began and ended* gave the calendar keepers two other dates from which to interpret the Law as to Pentecost (Levit. xxiii. 15). Thus it was at the *close* of the "*season* of Pentecost" in 2513 A. M. that Moses ascended the Mount of Sinai and commenced his first 40 days' and 40 nights' sojourn! (See calendar and record for last month.)

Friday the 22d.

The Levites now commence their regular work about the Tabernacle. (Num. viii. 21-26.)

Sabbath the 23d.

The whole ritual fully set in order.

Sunday	the	24th.
Monday	"	25th.
Tuesday	"	26th.
Wednesday	"	27th.
Thursday	"	28th.
Friday	"	29th.
Sabbath	"	30th.

The month of the Dedication of the Tabernacle ends with the celebration of this Sabbath.

II. Sacred (8th Civil) Month.

Sunday the 1st.

The census of Israel taken (Num. i.) and the camp organized. (Num. ii.)

Monday	the	2d.
Tuesday	"	3d.
Wednesday	"	4th.
Thursday	"	5th.
Friday	"	6th.
Sabbath	"	7th.
Sunday	"	8th.
Monday	"	9th.
Tuesday	"	10th.

The Paschal Lamb chosen for the Secondary Feast of the Passover by the sons of Aaron's uncle

nd such others as fell under its provisions, (Num. x. 6–14.) This permission must have been utilized y those who buried the Saviour 101 cycles later!

Wednesday the 11th.
Thursday " 12th.
Friday " 13th.
Sabbath " 14th.

Secondary Paschal Lamb slain (Num. ix. 9–14).

Sunday the 15th.

The second Passover Feast day. Feast extended o include the 21st, before which, however, (on the 20th,) they break camp.

Monday the 16th.
Tuesday " 17th.
Wednesday " 18th.
Thursday " 19th.
Friday " 20th.

"And it came to pass on the twentieth of the second month, in the second year, that the cloud was taken up from off the Tabernacle of the Testimony and the children of Israel took their journeys out of the Wilderness of Sinai." Now the Cloud's first resting-place was when they reached the Wilderness of (Little) Paran, a march of three days as due north-east as the passes allowed, but not without rests at night. (Num. x. 11.) (N. B. Please consult and compare with several open Bibles all the references given at the close of these interpretations.)

The first day's march seems to have been a mere straightening out of the column, whose rear parts,

when they bivouacked, seem to have reached a place which Moses named *Taberah.* This march may have begun at nightfall, as some of them seem to have; at any rate, by the sunset closing they necessarily halted in column for 24 hours, for it was the even of the Sabbath. (Num. x. 11–13; 14–28; xi. 1–3; Deut. ix. 22; Num. ix. 15–21–23.) It was at the beginning of this journey that Moses had his interview with *Hobab,* [the *son* of Raguel, (or Reuel, who is Jethro), the Midianite, his father-in-law,] and it is believed persuaded him to act as their guide, *for it was their purpose to reach Kadesh in eleven days of actual marching,* and he knew the way. Dr. Smith in his *Old Testament History,* page 186, calls this route "the Gordian knot of Topography;" so it is of *Chronology,* but the true system solves both, and without resort to force.

Topographically they went out *via* the *Wady esh Sheik, i. e.* around by the North-east through the Mountains of Horeb. This was the first day's journey, and it found the head of the column almost due north of Mt. Sinai at the southern edge of *Debbet er Ramleh:* next almost due North-east, across the valley *Debbet er Ramleh,* to the pass which leadeth into the enclosed desert valley of *El Ain,* which was the *second* day's journey; and finally forward, still North-east, till they came to the neighborhood of *El Ain,* in the centre of the said valley, on the third day's journey, where they rested in a pitched camp many days. *This left eight days of the actual*

arching required to complete the journey still
fore them, but at first they were much delayed, as
shall see. A good map will assist the student
following this matter—any good map of Sinai
d the Wilderness. We hope in time to prepare
accurate Itinerary of this entire journey, so as to
ake these Chronological notes even more intelligi-
e, and when it shall have been completed we shall
tify all whose names are upon our lists, (Num. x.
–36; Judges I. 16).

Returning, however, to the end of the first day's
urney out of Sinai, they bivouacked that night
ainst a temporary delay, for the morrow was

Sabbath the 21st.

A day of rest, and of Holy Convocation for such
had kept the secondary Passover. This imme-
ate rest, so soon after starting, was also correct upon
rely military and logistic grounds. They had
en in camp at Sinai a year, a month and nineteen
ys—they were thus unused to marching. It was
rictly in accordance with able generalship (and
an Moses none other has been a better master of
ogistics!) to halt thus quickly, as it were "to
ljust packs," find places, and thus the better pre-
re for the ten remaining days of hard forced
arching still before them. The intention was
anifestly to fetch *Kadesh-barnea* as early as possi-
e in the III Sacred month. This plan would have
lowed two necessary halts of a day each (*i. e.* the
abbaths, 21st and 28th). The journey could not

have been made by them in less than twelve days, because at least *one* Sabbath had to be dropped from the actual march, which required eleven upon the road.

Hence it was *wise* to secure that rest as near the start as possible, even though it brought a second Sabbath (and thus thirteen days) into the journey seven days later, all of which Jehovah's plan compassed, for after all He it was who went as Captain of that Host! Had this plan been seconded by a faithful people, a well-disciplined army, they would, by a little *extra* effort, have come to Kadesh on the anniversary of their arrival at Sinai! And I believe would have conquered Palestine by rolling it up from South to North! That was their chance, but they failed to profit by even their first halt, for at once this stiff-necked people complained, and the Lord heard it. In his displeasure he sent a fire which burned in the uttermost parts of the camp, way back in rear perhaps, and among the unorganized horde of the "mixed multitude" that formed Israel's camp-followers, still loitering near Sinai. But at the prayer of Moses the fire was quenched. The lesson of this experience is that "a separated people" should dwell strictly alone! (Num. xi. 1–3.)

Sunday the 22d.

The second day's journey. The head of the column crosses the valley *Debbet er Remleh* and reaches the pass leading into the small enclosed valley beyond; they were thus at the edge of (Little) Paran.

um. x. 11–13–33.) The special name of this rest-
g-place, a mere bivouac, for they pitched not till
ey came to *Kibroth-Hattaavah*, (Num. xxxiii. 16,)
ay have also been *Massah* (Deut. ix. 22), for
oses seems to have had trouble at each of the
st three, aye four, stations (Tabera, Massah, Kib-
th-Hattaavah and Hazeroth !)

Monday the 23d.

And they marched again, the third day's journey,
rough the pass, *into* (Little) Paran, the valley
yond *Ramleh*, and North-east thereof; for they
ntinued due North-east after making the pass, and
eping up the *Wady Zulakah* they came to *El Ain*,
d there that night they pitched a regular camp.
um. x. 12–33.) They were now at the centre of
e wilderness of Little Paran, a secondary plateau
the base of the *Jebel er Tih* mountains, with the
a (Akabah, Gulf of Sinai) some 12- 15 miles East of
em. This was an important station for many
asons, so by nightfall they had pitched their
nts, and with the setting sun,

Tuesday the 24th,

e "mixed multitude" again fell to lusting, and
e people complained of the manna and asked for
eat. And Moses heard the weeping out of every
nt, so he was again displeased, and God himself
s wroth. The strait was too much for Moses;
s Judges had no "power," no force of authority,
he consulted the Lord (Num. xi. 4–15).

Now the Lord had two immediate remedies. In

the first place he directed Moses to bring the 70 Elders (whom he knew to be elders, since he had made Judges of them at Jethro's instance) to him before the Tabernacle, and to tell the people to sanctify themselves against *the morrow*, when they should eat flesh, not for one, nor two, nor five, nor ten, nor twenty days, but for a whole month, even until they loathed it. The latter promise seems to have staggered even Moses' faith, but the Lord assured him that *His* arm had not waxed short!

So Moses did as he was commanded, and when 68 of the *de facto* Judges appeared before him, the Lord came down and ratified their commissions, and put his spirit upon them so that they prophesied, *and did not cease;* aye, even to the jealousy of Joshua, the son of Nun. The other two, who had not left the camp, were sought out by the Spirit and given this *de jure* power. *This was God's ratification of the Institution of the Judges, and it needeth not the "much learning" of Saint Paul* (Acts xiii. 20) to have kept the matter in much better Chronological grasp through all these latter years! (Num. xi. 16–29.)

Immediately after this Moses and the Judges gat themselves into the camp, and a wind from the Lord brought quails from the sea. They fell within the limit of a day's journey upon either side of the camp, and the people gathered them all that day, (*i. e.* the "morning" of the 24th). (Num. xi. 30–32.)

Wednesday the 25th. (1)

And all that night and all the next day (*i. e.* he evening" and the "morning" of the 25th.) that gathered the least secured 10 homers (from [Rabbinists] to 100 [Josephus] bushels!) So, e to the word of the Lord, they eat flesh "on morrow," and as they ate in the same greedy y in which they had gathered, they were all sick-ed and many of them unto death! (Num. xi. -33.) This was the first day of "the month of ails." It lasted 29 days in all, (the number of ys in the current month). "And he (Moses) led the name of that place *Kibroth-Hattaavah*, . *The graves of lust*, because there they buried people that lusted." (Num. xi. 34.)

Thursday the 26th. (2)

40th day after the 17th of Nisan, anticipative te of the ascension; "self-same" date!

Friday	the	27th.	(3)
Sabbath	"	28th.	(4)
Sunday	"	29th.	(5)

III. Sacred (9th Civil) Month.

Monday	the	1st.	(6)
Tuesday	"	2d.	(7)
Wednesday	"	3d.	(8)
Thursday	"	4th.	(9)

(1) The 450th day from Nisan 1st, 2513 A. M., on iich day Moses instituted the Sacred calendar.

(2) The beginning of this day marks the end of e 13th day from the date (20th ult.) on which

they left Sinai, and had there been no delay along the route they *would* have just reached Kadesh-barnea (*i. e.* a 11 days' march with 2 days' rest). The total delay amounts to 36 days.

Friday	the	5th.	(10)	Season of Pentecost begins.	(1)
Sabbath	"	6th.	(11)		(2)
Sunday	"	7th.	(12)	Pentecost fully come.	(3)
Monday	"	8th.	(13)		(4)
Tuesday	"	9th.	(14)		(5)
Wednesday	"	10th.	(15)		(6)
Thursday	"	11th.	(16)	Season of Pentecost ends.	(7)
Friday	"	12th.	(17)		
Sabbath	"	13th.	(18)		
Sunday	"	14th.	(19)		
Monday	"	15th.	(20)		
Tuesday	"	16th.	(21)		
Wednesday	"	17th.	(22)		
Thursday	"	18th.	(23)		
Friday	"	19th.	(24)		
Sabbath	"	20th.	(25)		
Sunday	"	21st.	(26)		
Monday	"	22d.	(27)		
Tuesday	"	23d.	(28)		

" And they departed from Kibroth-Hattaavah *due North* up the Wady *El Ateeyah*, across the valley of little Paran, (which lieth a day's journey wide, on either hand from *El Ain* across the East wind that

loweth from the gulf of Sinai). And so they came to Hazeroth, just beyond the quail region, for it was at he base of the mountains of *Jebel er Tih*—(and at he main pass—facing Kadesh, almost due North nd still a week's journey off)—that they encamped hat night. Hazeroth was on a still higher plateau bove the sea, and thus it was that with this day's ourney they got beyond the region of the quails, which flew low even in the lower valley they had eft. (Num. xi.)

Wednesday the 24th. (29)

The quails give out. And Miriam and Aaron pake against Moses, and the Lord heard it, and mote Miriam with leprosy. Seven days she remained without the camp (1). (Num. xii. 1–14.) So srael waited for her.

Thursday the		25th.	(1-2)
Friday	"	26th.	(2-3)
Sabbath	"	27th.	(3-4)
Sunday	"	28th.	(4-5)
Monday	"	29th.	(5-6)
Tuesday	"	30th.	(6-7)

IV. Sacred (10th Civil) Month.

Wednesday the 1st. (7)

Miriam's leprosy healed that night, *i. e.* the "seven ull days" of her purification completed, for it appears that God had hearkened at once to the immediate prayer of Moses (*else she had been kept out even days longer!*) So she comes again this day,

and the camp moves North up through the Pass and out on to the second terrace of the Sinaitic Peninsula, and so they bivouacked that night upon the edge of "THE GREAT AND TERRIBLE WILDERNESS," of (Greater) Paran (Num. xii. 15–16; Deut. I. 19). This was the 5th day's journey, a mere climb up to the higher level, and there remained 6 days' journey to reach Kadesh. Moses was too good a General to waste unnecessarily any more time on the *rest* of the march that *now* confronted him! every military principle required him to *force* it, and the very silence of the record, save as to the stations and the time required, and the fact of their arrival (Deut. I, 2, 19; Num. xii. 16; xiii. 1-20) is sufficient proof that it was direct and broken only by a single Sabbath. Their course lay about as due North as it can be drawn on the map, between the meridians 34,° 20′ and 34,° 30′ east longitude (Greenwich). One can hardly fail to sketch it out by following any good map of the Sinaitic Peninsula.

Thursday the 2d.

The 6th day's journey, and the 1st of the 6 forced marches over the Great Desert of Paran. Their route lay at right angles across the usual road followed by the Modern Egyptian pilgrims to Mecca (who take the ancient "Way of the Red Sea.") Israel reached this road by sunset and camped at Rithmah (Num. xxxiii. 18), modern *Bireth Thimeh*, near *Turf er Ruku*, about 30 miles west of *Ezion-gaber*, at the head of the Akabah or Sinaitic Gulf.

Friday the 3d.

The 7th day's journey, the 2d forced march; and :hey left Rithmah and pitched at Rimmon-parez (Num. xxxiii. 19) West of the South end of *Jeb el Tih*, in the Desert.

Sabbath the 4th.

And they rested that day at Rimmon-parez.

Sunday the 5th.

The 8th day's journey, the 3d forced march, *i. e.* :hey left Rimmon-parez and pitched at Libnah (Num. xxxiii. 20).

Monday the 6th.

The 9th day's journey, the 4th forced march; *i. e.* :hey removed from Libnah and pitched in Rissah (Num. xxxiii. 21)—probably in the *Wady el Lussan*, *Lysa!* Dr. Robinson's Itinerary shows that he :amped in this very locality on April 9th, six days ıfter leaving *El She Rafeh* (April 3d) and coming by ı much longer route than did the Israelites from the 'eal Hazeroth. But Robinson had already settled ıpon a *wrong Kadesh-barnea* (the one in the Arabah) ınd so was not aware of the secret treasures of the 'ort-like *Azazimeh*, which he simply marks as "moun-:ainous region" upon his map. It was left for the Rev. John Rowlands and Dr. H. Clay Trumball to 'ediscover the true "place of arms," from whence [srael spied the Promised Land!

Tuesday the 7th.

The 10th day's journey, the 5th forced march; *i. e.* :hey journeyed from Rissah and pitched in Kehel-

athah (Num. xxxiii. 22), *i.e.* in the Wady el Areesh South-east of *Jebel Helal* and opposite the mouth of *Wady Qades.*

Wednesday the 8th.

The 11th day's journey and the 6th and last forced march. They turned to the right (East) and went up the *Wady Qades* to *Kadesh-barnea*, which lieth at the northern edge of the Wilderness of Paran and underneath the southern slope of "the Mountain of the Amorites," which is Mount Shapher (Num. xxxiii. 23), *Ain Esh Shehabeh.*

We have thus arrived in a military and topographical manner at one of the most important dates and stations in the Exodus, and one never before attained upon any satisfactory Topographico-Chronological basis. The fact is, there is but one such foundation, a literal adherence to God's Inspired Word, and we thank Him for ourselves and our constituents that another so-called "knotty chapter" of the Chronology of Israel has been unsealed! For from this date we can unlock the whole problem surrounding Caleb's age, and the Division of the Land 45 years further on! Note in the first place that 45 is equal to 3 times 15; hence the table showing the Calendar for (2514 + 45) = 2559 A. M. must be the "self-same" as that of 2514 A. M. itself (the one we are now in) and both be Table *m*, page 72, Study Number Six! But of this anon.

Thursday the 9th.

"And the Lord spake unto Moses saying, Send

ıou men, that they may search the land of Canaan, *hich I give unto the children of Israel!* of every ibe of their fathers shall ye send a man, every one ruler among them." (Num. xiii. 1,2.) So Moses icked them out that day (verses 3–15) and his ame for Oshea the son of Nun, was Jehoshua, which that Joshua at whose command the Sun stood ill!

Now it was the time of the first ripe grapes when ıey started out; about July 1st, at any rate the th of this current Sacred month (the 10th Civil of ıe 2d year, 2514 A. M., of the Exodus). "So they ent up and searched the land" 40 days. (Num. ii. 20–25.)

It was Mount Shapher itself whose southern slope ıey scaled! (Num. xiii. 17.) They were fully in-ructed by Moses (verses 18–20.) So they went up om the Wilderness of Zin unto Rehob as men ıme to Hamath, and they ascended by the South ıd came to Hebron, etc. (verses 21–22) and so they eturned from searching the land after 40 days. erses 23–25,) which are as follows:

THE FORTY DAYS OF SPYING CANAAN.

Thursday	the	9th,	1st day.
Friday	"	10th,	2d day.
Sabbath	"	11th,	3d day.
Sunday	"	12th,	4th day.
Monday	"	13th,	5th day.
Tuesday	"	14th,	6th day.

Wednesday	the	15th,	7th day.
Thursday	"	16th,	8th day.
Friday	"	17th,	9th day.
Sabbath	"	18th,	10th day.
Sunday	"	19th,	11th day.
Monday	"	20th,	12th day.
Tuesday	"	21st,	13th day.
Wednesday	"	22d,	14th day.
Thursday	"	23d,	15th day.
Friday	"	24th,	16th day.
Sabbath	"	25th,	17th day.
Sunday	"	26th,	18th day.
Monday	"	27th,	19th day.
Tuesday	"	28th,	20th day.
Wednesday	"	29th,	21st day.

V. Sacred (11th Civil) Month.

Thursday	the	1st,	22d day.
Friday	"	2d,	23d day.
Sabbath	"	3d,	24th day.
Sunday	"	4th,	25th day.
Monday	"	5th,	26th day.
Tuesday	"	6th,	27th day.
Wednesday	"	7th,	28th day.
Thursday	"	8th,	29th day.
Friday	"	9th,	30th day.
Sabbath	"	10th,	31st day.
Sunday	"	11th,	32d day.
Monday	"	12th,	33d day.
Tuesday	"	13th,	34th day.
Wednesday	"	14th,	35th day.

Thursday	the	15th,	36th day.
Friday	"	16th,	37th day.
Sabbath	"	17th,	38th day.
Sunday	"	18th,	39th day.
Monday	"	19th,	40th day.
Tuesday	"	20th,	41st day.

Caleb's Birthday, 40 years old, and on it "they eturned from searching the land *after* forty lays," — a day for every year of Caleb's life!— . *e.* on the 41st day (Num. xii. 21--25) determined s to Caleb's age, by moving forward three cycles 3× 15=45 years) to 2559 A. M., where we find a "self-ame" anniversary, which Caleb himself declares to e his birthday and on which he was "four-score nd five years old!" (Joshua xiv. 6–15.) Every tudent of Chronology, or rather every *earnest* and *onest student of the Bible*, should perceive the vast nportance of this solution of what has heretofore een a question of stumbling and a date of offence. There was no need of this, for as the reader will lso perceive, the Chronological problem has been olved without resort to any reference-book save)ne! But to return to our task. What happened pon this eventful day? Alas! the record is of no redit to our fathers. They brought a fair report nd *sealed it with evil!* all save Caleb and Joshua Num. xiii. 26–33).

There is a Chronological beauty connected with nis true exegesis, which has never before this een pointed out, and which we are now enabled to

reveal only by virtue of the possession of the true scale of time! The revelation will also be a guarantee, to the "wise" among our readers, that our method and system is correct, at least down to the point at which we have arrived. The question for exposition concerns the forty years, even "a year for a day" which Israel at this time was *sentenced* to complete. (Num. xiv. 34.) These are correctly measured in *Solar* time from Nisan, 2513 A. M., (the year of the Exodus,) to Nisan, 2553 A. M., (the year of the Passage of the Jordan).

But the question to be settled is the relation of *Kadesh-barnea* to the "40 years," for *there* and then it was that the penalty was incurred! Now 40×365.2422 days (*i. e.* full Solar years)$=41.27 \times 354$ days (*i. e.* Lunar *calendric* years)$=(40+1.27)$ 354 days. But $1.27 \times 354 = 450$ days. Hence it is thus clear that the 40 calendric *Lunar* ears commence 450 days *after* the institution of the Sacred scale. (Exod. xii. 1–2.)

Now as before intimated (page 46) we believe that the counsels of Jehovah had provided for obedience in spite of his foresight of Israel's disobedience! and we have also stated our belief that had Israel not murmured upon that first Sabbath out of Sinai or during the trip to Kadesh, it would have been made in the requisite 11 marching and 2 resting days; *i. e.* in 13 days. Now this would have brought Israel to Kadesh in just 450 days from the Egyptian 1st of Nisan (2513 A. M.), and hence the surprise for the Chronologist is the fact that Israel's 40 years of

'andering due to the *sentence*, were really calendric *unar* years and began at the date upon which Israel *ught* to have made Kadesh! (Page 74.)

The proof of this (and it verifies the Calendar, and ur own work at the same time) is as follows:— 'rom the official setting up of the Sacred Calendar Exod. xii. 2) to the setting up of the Tabernacle Exod. xl. 17) was not only a period of 354 days, ut of 34 additional or *silent* days (Veadar, the in- ercalary month, page 55.) Add to these the 30 ays of Dedication, and the 19 spent at Sinai there- fter, and we have $354 + 34 + 30 + 19 = 437$ days. 'he next day is therefore the 20th of the Sacred Month, on which they began what should have een a 13 days' effort. Hence $437 + 13 = 450$! *which was to be proved!*

God's ways are not man's ways; these Chrono- ogical secrets do not reveal themselves upon any ystem save the *true* one! (They cannot!) Moreover, ot even on it do they shine forth unless one applies he scale to the *literal* Word in absolute faith that it s *the truth, the whole truth, and nothing but the truth,* —*i. e.* takes it as written and for the purpose writ- en. But to return to the camp at Kadesh-barnea. ' And all the congregation lifted up their voice and ried and the people wept *that night*." (Num. xiv. .) Which shows that the Spies arrived early "in he evening," *i. e.* just *after* sunset of the 40th day, s it is written, and therefore strictly *on* the 41st ay, as we have interpreted and written. The peo-

ple now murmured, and looked about for a captain for to go back to Egypt! Surely there was wrath in store! So no wonder it is recorded that "Moses and Aaron fell on their faces before all the assembly!" (Num. xiv. 1–5.) But two of the Spies were faithful, even Caleb and Joshua. Nevertheless the congregation would have lynched them, stoning them with stones, had not the Glory of the Lord appeared. Dire judgment followed. Again God tested Moses, and offered to make of him a mightier nation while he smote Israel and even disinherited them. But Moses, equal by the grace of the same Lord God to the occasion, besought him, and he was besought, although "these ten times" the Race whom he had chosen was a demonstrated failure! (Num. xiv. 11--24.)

They were visited at once with a plague, the ten renegade Spies were slain, and the whole house of Israel rejected by the very census! They were also ordered to turn back "on the morrow" in order to complete the tale of years until they numbered 40, even a year for a day, according to the days just wasted. They wanted to go back, and so God drove them back, and thereupon again they murmured greatly. (Num. xiv. 25-39.)

Verily the "chosen people" are a paradox among the nations!

Wednesday the 21st.

So, with a show of repentance, whose mistaken channel disclosed its disingenuousness, they rose up

ırly in the morning of the "next day" to fight ıeir way North. But the Ark abode in the camp, ıd Moses, and the Angel of Jehovah—who was aptain by Authority!—went not with them. It was ıother case of mutinous disobedience, and they ll before their enemies even unto Hormah. (Num. v. 40–45.)

In their ambitious effort to capture Palestine ithout the help of the Lord they took "the way the spies" up over Mt. Shapher, but the Amale- tes came down and smote them. This was the *first* ıttle North of *Naqb el Yemen*, which lieth midway ı a South-west line from the Dead Sea to Kadesh- ırnea.

Thursday the 22d. (1)

Then they returned to camp and wept there efore the Lord, *but the Lord would not harken ıto them.* So they abode there in disobedience the command (Num. xiv. 25), *after having re- rned* thither (Deut. i. 45), "many days," even 38, cording to the days that they abode there. (Deut. 46.)

Friday	the	23d,	(2)
Sabbath	"	24th,	(3)
Sunday	"	25th,	(4)
Monday	"	26th,	(5)
Tuesday	"	27th,	(6)
Wednesday	"	28th,	(7)
Thursday	"	29th,	(8)
Friday	"	30th,	(9)

VI. Sacred (12th Civil) Month.

Sabbath	the	1st,	(10)
Sunday	"	2d,	(11)
Monday	"	3d,	(12)
Tuesday	"	4th,	(13)
Wednesday	"	5th,	(14)
Thursday	"	6th,	(15)
Friday	"	7th,	(16)
Sabbath	"	8th,	(17)
Sunday	"	9th,	(18)
Monday	"	10th,	(19)
Tuesday	"	11th,	(20)
Wednesday	"	12th,	(21)
Thursday	"	13th,	(22)
Friday	"	14th,	(23)
Sabbath	"	15th,	(24)
Sunday	"	16th,	(25)
Monday	"	17th,	(26)
Tuesday	"	18th,	(27)
Wednesday	"	19th,	(28)
Thursday	"	20th,	(29)
Friday	"	21st,	(30)
Sabbath	"	22d,	(31)
Sunday	"	23d,	(32)
Monday	"	24th,	(33)
Tuesday	"	25th,	(34)
Wednesday	"	26th,	(35)
Thursday	"	27th,	(36)
Friday	"	28th,	(37)
Sabbath	"	29th,	(38)

With this day the *Civil* Year ended! and Israel .woke to the necessity of obeying the command of 'ehovah; in other words, their hearts smote them .nd they yielded. It is our belief that the Pillar of ;loud and Fire had indicated God's displeasure hroughout the whole of these 38 days of disoedience by hovering above, not resting on the 'abernacle.

2515 A. M. 1481 B. C. (1)

So that it came to pass that on Sunday the 1st lay of the New Civil Year [*i. e.* of the VII. Sacred, 1st Civil) Month thereof] the Pillar moved in reponse, and so they turned away from Kadesh-barnea and began the long pilgrimage that intervened efore the passage of the Brook Zered. *Even* 38 *'ull years, a year for a day according to the* 38 *days f their delay!* (Deut. ii. 14.) Thus the years of his weary pilgrimage *run with the calendar* and orm a notable "block" upon the true Chronology!)uring them "the generation" of those who were uilty of the original rebellion fell in the wilderness. 'here are many interesting points connected with he itinerary and history of these years, but it is a oticeable fact that Moses bridges them with the olitary Chronological reference (Deut. ii. 14), save hat he gives us incidentally the dates on which Iiriam and Aaron died. But even these fall in the 8th year itself and are so located as to enable us o verify the count. Let us therefore hasten to it 1 the proper way.

2516 A. M.	1480 B. C.	(2)
2517 " "	1479 " "	(3)
2518 " "	1478 " "	(4)
2519 " "	1477 " "	(5)
2520 " "	1476 " "	(6)

Salmon born. He was the son of Nahshon, the Prince of Judah. Now Salmon begat Boaz, and Boaz Obed, and Obed Jesse, and Jesse begat David. This date is determined by "backing up" the record, from the Harvest Home festival at which Boaz married Ruth, assisted by the arithmography of the sacred numbers. We break the sequence of these silent years for its introduction because of its vast importance as an era in the Davidic Chronology! The long lives of Salmon, who was 91 at the birth of Boaz, who was 99 at the birth of Obed, who was 100 at the birth of Jesse, who was 110 at the birth of David, form a remarkable parallel to those of Levi, Kohath, Amram and Moses (Ex. vi. 16–20) and furnish one of the many independent lines of time by which the "Period of the Judges," rightly understood, is rigidly held to its written value, 450 years. (Acts xiii. 20.)

2521 A. M.	1475 B. C.	(7)
2522 " "	1474 " "	(8)
2523 " "	1473 " "	(9)
2524 " "	1472 " "	(10)
2525 " "	1471 " "	(11)
2526 " "	1470 " "	(12)
2527 " "	1469 " "	(13)
2528 " "	1468 " "	(14)

2529	A.	M.	1467	B.	C.	(15)
2530	"	"	1466	"	"	(16)
2531	"	"	1465	"	"	(17)
2532	"	"	1464	"	"	(18)
2533"		"	1463	"	"	(19)
2534	"	"	1462	"	"	(20)
2535	"	"	1461	"	"	(21)
2536	"	"	1460	"	"	(22)
2537	"	"	1459	"	"	(23)
2538	"	"	1458	"	"	(24)
2439	"	"	1457	"	"	(25)
2540	"	"	1456	"	"	(26)
2541	"	"	1455	"	"	(27)
2542	"	"	1454	"	"	(28)
2543	"	"	1453	"	"	(29)
2544	"	"	1452	"	"	(30)
2545	"	"	1451	"	"	(31)
2546	"	"	1450	"	"	(32)
2547	"	"	1449	"	"	(33)
2548	"	"	1448	"	"	(34)
2549	"	"	1447	"	"	(35)
2550	"	"	1446	"	"	(36)
2551	"	"	1445	"	"	(37)

We have made no attempt to follow the wander-gs of Israel during the foregoing 37 years. Moses mself is absolutely silent on their history! They ıd but 12 camps, more or less permanent (Num, xxiii. 24–5), during them, and Mr. Trumbull thinks erhaps rightly?) that they were rather Tabernacle ations than general encampments, and that the

12 tribes themselves were in reality "*dispersed*," with *Kadesh-barnea* or the *Azazimeh* region as a sort of headquarters. It became at least a rallying point at the end of the period, and this most naturally; *i. e.* the scene of the original sin, *one of another trial!*

We fancy that it was upon the whole more of a dispersion and scattering in order to exist than a concentration with any view to conquest. Nevertheless the integrity of Israel was certainly not lost, and where the Tabernacle was there as surely was the centre of their camp, no matter how dispersed, and of their tribal government. Nor could it have been at *Kadesh-barnea*, from whence for sin they had been turned backwards! It is most probable that all of these localities will eventually be found and identified among the *Wadies* of the River of Egypt, which in reality fans out over the entire *Et Teeh Beni Israel*, and that, hedged in by the wall of Shur in the West, and by the Arabah—equally forbidden—in the East, shut off from the *Negeb* in the North by the ban of Jehovah, and limited by the mountains embraced by the two arms of the Red Sea in the South, they actually dwelt South of Kadesh-barnea, and between Egypt and the Arabah, as had Abraham before them, and as do the Arabs at the present day.

2552 A. M. 1444 B. C. (38)

This year, throughout its whole calendric extent, is, therefore, the last one pertaining to "that gener-

:ion,' which was sentenced at Kadesh-barnea 37 ears before. In his final summary of the matter, [oses hides the secret in a most subtle manner by omparing the "many days" of their delay during hich they abode (38 days) at Kadesh, with the many days," this time 38 years, during which they andered in the Wilderness. But with the interpre-tion thus revealed by a strict application of the orrect Chronology, the "wise" may now read this ummary with thankful understanding. (Deut. i. 45-5; ii. 1.) They appear to have been encamped at *zion-gaber* (Num. xxxiii. 36) when in the XII. acred (or 6th Civil) month the Cloud finally lifted id pioneered them back to Kadesh, in such a man-er as to bring the whole congregation into the des-t of Zin, which is the Kadesh-barnea region, in the

I. Sacred (7th Civil) Month.

And it is written that the people abode in adesh, and that Miriam died there, and was uried there (Num. xx. i). This being now the *acred* year, it is the 40th and last from the Exo-us, and its completion, twelve months hence, will id the hosts of Israel "lodging" on the banks of ie Jordan, ready to cross and keep the Passover! et us therefore return to our task and briefly re-ew the events which crowd the record.

As Miriam appears to have died from the effects f this last journey, and immediately, the whole of iis first Sacred month just gives the 30 days during hich Josephus tells us they mourned for her (Ant.

iii. 2, Sec. 4, 6; iv. 4; Sec. 6). The corroboration is interesting as it exactly fits the Calendar, this month having 30 days on the Cycle.

II. Sacred (8th Civil) Month.

And the people murmured for lack of water and chode with Moses and Aaron, who appealed unto the Lord. (Num. xx. 2–6.) It is not to be supposed that "the Rock which followed them" in all their journeys had withheld its supply, but rather that this new generation was waxing like the former one, and therefore was in need of a severe lesson, in that Israel had never lacked anything else! (Deut. ii. 7!) So the Lord directed Moses to take the Rod, and merely *speak* unto the flowing Rock.

But Moses was wroth, and, having gathered the assembly together before The Rock, not only presumed too much for himself and Aaron, but with hasty words lifted his Rod against it and presumed to *strike* it, and that *twice!* Of course the water flowed abundantly, the very earth burst forth in springs that well up to this day! So they were satisfied, but the Lord condemned Moses and Aaron, and, for their sin, doomed *them also* to die in the Wilderness. (Num. xx. 7–13.) I unhesitatingly date Moses' solitary act of disobedience upon Tuesday, the third day of this month. There remained thus 26 days, which with the 30 days of the III. month, the 29 of the IV. month, the 30 of the V. month and the 5 of the VI. month, gives us 120 days to the day of his death!

This is a notable example of some subtle Numerical law by which God evidently governs men, for *every thing* is "weighed, measured and numbered," aye, even "the very hairs of our head!" And thus it came about that, as the *years* of the days of Moses were an hundred and twenty years (Deut. xxxiv. 7.; xxxi. 2; compare Gen. vi. 3) so too it was provided that the *days* of his years ran out in a final probationary period of exactly one hundred and twenty days!

III. Sacred (9th Civil) Month.

Moses now sent messengers to the King of Edom for permission for Israel to go across their country, *i. e.* East by a short cut, perhaps *via* Petra, but in spite of all protestations Edom refused. (Num. xx. 14–20.) The fact is, it was already evident that Israel needed further schooling, and so another long and weary march eventuated. In the meantime the effort to go by the Way of the Spies might yet be made and was attempted.

IV. Sacred (10th Civil) Month.

So when Edom came out against the Israelites with much people, they evacuated Kadesh and came to Mount Hor, undoubtedly *Jebel Madurah*. Here, the Lord directed Moses to warn Aaron to prepare for death, and provided for a successor. (Num. xx. 20–23.)

V. Sacred (11th Civil) Month.

So Moses did as the Lord commanded, and on

the first day of the month they went up into Mount Hor in the sight of all the people. And he stripped Aaron of his garments and put them upon Eleazar, his son. So Aaron died there in the top of the Mount in the *fortieth* year after the children of Israel were come out of the land of Egypt, in the *first* day of the *fifth* (Sacred) month. Now it was the *Sabbath* day, according to the Calendar, and when Israel saw that Aaron was dead they mourned for him *thirty* days, even all that month, for thus the calendar *agrees!* (Num. xx. 27–29.) In the meantime Arad, the Canaanite, hearing of Israel's approach by the Way of the Spies, came against them the *second* time, and took some of them prisoners. (Num. xxxiii. 40; xxi. 1.) The battle seems to have been fought upon the anniversary of the first one, to wit, Friday the 21st, and to have been at the same place (*vide* page 91) *i. e.* to the North of but near Jebel Madurah.

It was thus clearly demonstrated that Israel could not reach the Land of Promise either by the direct eastern routes, *i. e.* neither through the passes of Mount Seir nor El Ghor; nor yet by the Way of the Spies *via* Hebron, so they retreated to the southwest by the way they had come, and repassed Mount Hor in their retreat to the strongholds of the *Azazimeh.* But Israel vowed a vow against Arad and they kept it later on in their history, (Num. xxi. 1–3,) and so they rested briefly at Mosera, *again*, ere the final move was made.

VI. Sacred (12th Civil) Month.

Beginning with Monday, the 1st, Israel was at last ready for the final march. The Way of the Spies, to the left of the Dead Sea, was more than ever impracticable; that of the *Ghor*, by the right hand thereof, appears to have been likewise closed, and Edom was still obdurate. Now there was no escape but the southern one to compass *another* Mount Seir, so they journeyed southwesterly from Mount Hor to make a junction with "The Way of the Red Sea" (that leads from Suez to the head of the Sinaitic Gulf) and the soul of the people was discouraged because of the way. (Numbers xx. 4.) They probably struck this road near their old station of *Berith-Themeh* (Rithmah) and turned East. It was grievously familiar to them down as far as *Ezion-gaber and Elath*, where at length they camped, thinking possibly to stay there another term for discipline.

But there at once the Lord spake unto Moses, saying, "Ye have compassed this mountain long enough, turn you *northward*." (Deut. ii. 2–3.) So they turned out to the North and passed up the eastern borders of Edom, which is Mount Seir, to the Wilderness of Moab. (Deut. ii. 8.) In this month they had sundry bitter experiences: *First*, with the fiery serpents, until Moses set up the Brazen one (*Nehushtan*) as a banner of salvation (Num. xxi. 5–9.) But this emblem became an object of idolatrous worship in due time, so when 365 + 360 = 725 years

had sped, even in the year 2553 + 725 = 3278 A. M., Hezekiah destroyed it. (*Vide* Study Number Five, page 72. ; 2 Kings. xviii. 4.) And so the month drew on, and ended, and behold they stood upon the borders of the brook Zered. Now all the men of war were dead who 38 years ago had rebelled at Kadesh, so as the day and month closed, (Monday the 29th) and the sunset beginning of another dawned, the conquest of Palestine was in order!

13th Civil Month, *Veadar* (Intercalary).

It seems, from other Chronological reasons, that the passage of the Zered was made on Tuesday, the 1st of this *silent* month (See Calendar, page 72, Study Number Six). So the Lord bade Israel "Rise up and get you over the brook Zered," and they went over. (Deut. ii. 9–28.) With this act the civil year officially ended, since for good reason we find few, if any, Scriptural dates explicitly set down in the Intercalary periods. Now Moses had sent a truce to Sihon, King of the Amorites, asking free passage through his land, but he refused and came out to fight. So Israel met him on that day and smote him, and took Heshbon and all his cities. (Deut. ii. 26–37.) From this time do we date the 300 years mentioned in Judges xi. 26; 2552 A. M. + 300 = 2852 A. M., for in the end of that year ended the Amorite oppression in Jephthah's day, and by means of the record (Jud. xi. 26) we thus have another span thrown across the "Period of the Judges!"

2553 A. M. 1443 B. C.

VII. Sacred (1st Civil) Month.

And at *that time*, continuing the conquest, they also turned and went up to Bashan and defeated Og, and took all his cities. And Moses gave the land to the Reubenites and the Gadites and to half of the Tribe of Manasseh (Deut. iii. 1–17), but at *that time* he also pledged them to fight in Israel's battles on what was then the thither side of Jordan, now the hither side. (Deut. iii. 18–20.) And *at that time* he counselled Joshua and strengthened him (Deut. iii. 21–22); and finally *at that time* Moses prayed to be forgiven for his sin, and God forbade him to mention the matter any more, but to charge Joshua, his successor, and encourage him, for God assured Moses that he must die at Pisgah. (Deut. iii. 23–29.)

VIII. Sacred (2d Civil) Month.

Then came the incident of Balak and Balaam (Num. xxii. xxiii. xxiv.), and they both arose and went their way. So too did Israel, *Our Race*, to bear out Balaam's involuntary prophecies, now (5891 A. M.) about to attain to their fulfilment!

IX. Sacred (3d Civil) Month.

And Israel abode at Shittim, and joined himself unto Baal-peor, for they sinned with the Midianites, whose women tempted them at the instance of Balaam. So the anger of the Lord was kindled against them. "And Moses said unto the *Judges* of Israel, of whom there were sixty-nine besides

Joshua, "Slay ye every one his men, that are joined unto Baal-peor" (Num. xxv. 1–15). Thus throughout the forty years in the wilderness do we find frequent references to these officers, and perceive new force to Saint Paul's summary of the "period" ("about 450 years") during which they held commission.

And, in this connection I am "led" to date the act of Phineas (the son of Eleazar who made atonement for the children of Israel, Num. xxv. 6–15) as having occurred upon Sabbath, the third of this Civil (IX. Sacred) month, the which was 450 days from the beginning of the thirty-eighth year out of Kadesh-barnea! Thus 354 + 34 (intercalary mo.) + 30 (1st Civil) + 29 (2d Civil) + 3d of this month = 450! We shall meet with other cases similar to this, and in fact may be certain without further study, that Saint Paul's 450 years have subtle references *never to this day even dreamed of by mere*—"*theologians.*"

X. Sacred (4th Civil) Month.

"And it came to pass *after* the plague that the Lord spake unto Moses and unto Eleazar, the son of Aaron, the priest, saying: Take the sum of all the congregation of the children of Israel from twenty years old and upward that are able to go to war." So they took the census and, behold! there were 601,730 men, and of the Levites (males a year old and upwards) there were 23,000. But among all these there was not a single man whom Moses and

aron had numbered at Sinai, for God had said of *that* generation," "they shall surely die in the ilderness."

Also at the time of this latter census, whose figres are so remarkably close to those of the former ne, the daughters of Zelophehad appealed to Ioses, and the Lord recognized "Women's rights" Israel. (Num. xxvi. xxvii.) Now at this time ie Lord warned Moses of his approaching death nd directed him to make Joshua his successor, hich Moses did when the time arrived. (Num. xvii. 12–21.) At this time also, Israel sent 12,000 ien against the Midianites at the Lord's command, nd they smote them, and Balaam also among them. ut they returned on Friday, the 21st day of the ionth, with sin upon them, so Moses directed them o complete their work, and thereafter to remain ithout the camp for seven days and purify themelves (Num. xxv. 16–18, xxxi).

Sabbath	the	22d	(1)
Sunday	"	23d	(2)
Monday	"	24th	(3)
Tuesday	"	25th	(4)
Wednesday	"	26th	(5)
Thursday	"	27th	(6)
Friday	"	28th	(7)
Sabbath	"	29th	

So the men of war returned to the camp and the ionth ended. (Num. xxxi.)

XI. Sacred (5th Civil) Month.

"And it came to pass in the *fortieth* year, in the *eleventh* month, on (Sunday) the *first* day of the month, that Moses spake unto the children of Israel according unto all that the Lord had given him in commandment unto them." (Deut. i. 3.) This whole month was devoted, at intervals, to rehearsing the matter now written in Deuteronomy.

That Moses himself regarded the "Period of the Judges" as commencing with his own INSTITUTION thereof at Jethro's instance, and with God's approval some months later, is borne out by his pointed allusion to them in this closing address, in which he says: "And I charged your JUDGES *at that time*, saying, Hear *the causes* between your brethren, and JUDGE righteously between every man and his brother, and the stranger that is with him. Ye shall not respect persons in JUDGMENT, but ye shall hear the small as well as the great, ye shall not be afraid of the face of man: for the JUDGMENT is God's: and the cause that is too hard for you, bring it unto me and I will hear it." (Deut. i. 16–17 and 9–15 as to *time* referred to.)

The above clearly demonstrates that both Moses and his audience held that the existence of the Judges had been a matter of some 39 or 40 years, standing at the date (2552 A. M.) of this final address, and it is equally clear that Saint Paul must have been justified in assigning such a duration to their period as would include the Wilderness!

The book itself is a piece of mosaic, made up by ne Leader in person, and out of Laws that had been eceived at sundry times, (Deut. i. 1,) interspersed ith important Chronological and other notes, made arenthetically ( ), while Israel was upon her ist march northward (first to Kadesh and then ack to Ezion-Gaber and so around to Moab).

In this way the existence of such odd interpolations s that of Deut. x. 6–7, which break into the continu-y of the story, become of the utmost value to the hronologist. The explanation in this particular istance is as follows: Aaron had died at Mt. Hor n the first of the V. Sacred Month, as we have een, and after mourning that month Israel, (*then* ncamped on the *South* of the mountain,) had tarted *North* by the Way of the Spies. In the ieanwhile, Moses, satisfied that he must die upon iis final journey, had begun to set his remaining terary notes in order. They resulted in the Book f Deuteronomy. He wrote at such times as were onvenient during the march, and here in particu-ır, having come back in the course of the retreat om the battle with Arad to Mosera or Mt. Hor *gain*, he saw fit to make (as we would say in rackets) right on the face of his scroll the interpo-ıtion referred to. (Deut. x. 6–7.) View it in this ay, O reader, searching after truth. Put in the iodern brackets [ ] and note that the topic of the th verse is continued in the 8th after passing he parenthesis, There will *then* be no future con-

fusion as to the bearing of these particular verses on the authority of the Scriptures, and it will also be perceived that their very existence not only demonstrates the Mosaic authorship of the Book, but is a veritable "way-mark" as to the progress of its manuscript and literary "make-up," by the time that Israel reached and rested at *Mosera* the second time! *The Book was written on that march!*

The main body of the book seems to commence at Chapter IV and to have been started probably at Mt. Hor. Chapters I to III inclusive were undoubtedly the literary Preface, written after the composition of the main portion, which ends at Chapter XXXI. The whole book was written, or at least "made up" during the six months which preceded the month of delivery, and we believe that a strict analysis of its internal structure will reveal the very dates (within that month) at which its various sections were delivered! This task we bequeath to others, or reserve it for a more convenient season! But there remains to relate the circumstances in which the Book itself, and the Mission of this great man, were closed.

XII. Sacred (6th Civil) Month.

Tuesday the 1st.

Moses now completed that portion of the Book of Deuteronomy that bears the stamp of his own authorship, drew up the final *notes* whereby his successor could appropriately write out its conclusion (xxxi. xxxii. xxxiii.) and, busy with his final

:parations and instructions to Joshua, with solemn
oughts awaited the final summons.

Wednesday the 2d.
Thursday " 3d.
Friday " 4th.
Sabbath " 5th.

The Birthday of Moses, 120 years old. He was
rn upon the *self-same* day, Sabbath, the 5th of the
1 month, in the year 2433 A. M. (*q. v.*) 2553—2433
20, and the same is correct by the calendar and to
e day. It was also 120 days since Moses sinned
Meribah-Kadesh. And it was a solemn day!
incidents are best studied in the Book itself.
eut. xxxi. xxxiv. *Here endeth the book of Deu-
onomy.*) They consisted of the confirmation of
shua as his successor, in the sight of all the people,
he had been commanded, (Num. xxvii. 18–23;)
delivery of Deuteronomy (and perhaps a complete
d correct version of the preceding four books
ich with it form the Pentateuch) to the Priests,
eut. xxxi. 9–11,) and he commanded them to read
every Sabbatic year. Then Moses rehearsed his
al Song or Psalm in their ears (Deut. xxxii. 1–43)
d added counsel to it.

And it came to pass that "the Lord spake unto
oses *that self-same day*, saying, Get thee up into this
ountain Abarim, Mount Nebo, which is in the land
Moab, (even Mount Pisgah,) that is over against
richo; and behold the land of Canaan which I
'e unto the children of Israel for a possession, and

die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in Mount Hor and was gathered unto his people. Because ye trespassed against Me among the children of Israel at the waters of Meribah-Kadesh in the wilderness of Zin, because ye sanctified ME not in the midst of the children of Israel.

"Yet thou shalt see the land before thee, but thou shalt not go thither unto the land which I give the children of Israel." (Deut. xxxii. 48--52.)

So Moses blessed OUR RACE before he went, and behold, the words and the prophecy thereof are written in Chapter XXXIII. of Deuteronomy, and the fulfilment thereof is being written in the facts about us!

Then Moses went up to the top of Pisgah and the Lord showed him the goodly land he might not reach. So Moses, the man of God, died there in the land of Moab, and he buried him in a valley over against Beth-peor. Nor hath the place of his sepulchre been discovered unto this *our* day! (Deut. xxxiv. 1–7.)

Sunday the 6th, (1)

"And the children of Israel wept for Moses in the plains of Moab thirty days. (Deut. xxxiv. 8.)

Monday	the	7th,	(2)
Tuesday	"	8th,	(3)
Wednesday	"	9th,	(4)
Thursday	"	10th,	(5)
Friday	"	11th,	(6)

Sabbath	the	12th,	(7)
Sunday	"	13th,	(8)
Monday	"	14th,	(9)
Tuesday	"	15th,	(10)
Wednesday	"	16th,	(11)
Thursday	"	17th,	(12)
Friday	"	18th,	(13)
Sabbath	"	19th,	(14)
Sunday	"	20th,	(15)
Monday	"	21st,	(16)
Tuesday	"	22d,	(17)
Wednesday	"	23d,	(18)
Thursday	"	24th,	(19)
Friday	"	25th,	(20)
Sabbath	"	26th,	(21)
Sunday	"	27th,	(22)
Monday	"	28th,	(23)
Tuesday	"	29th,	(24)

I. Sacred (7th. Civil) Month.

The month of Nisan, and the beginning of months, en as established by the Lord at the Exodus rty years before. (Exod. xii. 2 ; 2553 A. M.—2513 M. = 40.)

Wednesday	the	1st	(25)
Thursday	"	2d,	(26)
Friday	"	3rd,	(27)
Sabbath	"	4th,	(28)
Sunday	"	5th,	(29)
Monday	"	6th,	(30)

"So the days of weeping and mourning for Moses

ended," (Deut. xxxiv. 8.) Joshua closes the Book of Deuteronomy and commences his own. (Josh. i. 1–9.) He then commands the officers of the people to pass through the host and warn them to prepare their rations, as he intended to cross the Jordan within three days; and he sent out two spies from Shittim to Jericho (Josh. i. 10–11; ii.). One of these men seems to have been Salmon, who later on married Rahab, the daughter of the Innkeeper. He also reminded the men of war of the Reubenites and Gadites, and the Half Tribe of Manasseh, of their compact with Moses, which they agreed to keep, and kept. (Josh. i. 12–18.) The spies are almost captured, but are hid by Rahab and escape *that night.*

Tuesday the 7th, (1) (2)

And Joshua rose up early in the morning and they removed from Shittim and came to Jordan, and lodged there before passing over.

Wednesday the 8th, (2) (3)
Thursday " 9th, (3).

The spies recross to Joshua as the day is closing (they were, of course, late because of their adventure). In the meantime the officers again pass through the host with final instructions on this their third day of duty. And Joshua said unto the people, "Sanctify yourselves, for to-morrow the Lord will do wonders among you." (Josh. iii. 2–5.)

Friday the 10th.

"And Joshua spake unto the priests, saying,

'ake up the Ark of the Covenant and pass over
fore the people,' and they took up the Ark of
e Covenant and went before the people. And
e Lord said unto Joshua, 'This day will I begin
magnify thee in the sight of all Israel.' And the
iters were cut off, and the priests that bare the
rk of the Covenant went on and stood firm on dry
ound in the midst of Jordan, and all the Israelites,
llowing after, passed over by them on dry ground
itil all the people were passed clean over Jordan."
osh. iii. 6–17.) Then Joshua built a memorial of
stones in the midst of Jordan in the place where
e priests stood that bare the Ark, and they are
ere unto this day. (Josh. iv. 1–9.) So Joshua
is magnified by the Lord in the sight of Israel
at day, "and they feared him as they feared
oses." (10–14.) "And when the priests that bare
e Ark were come up out of the midst of the Jor-
n, behold the waters thereof returned unto their
ace and flowed over all his banks as they do all
e time of the harvest." (iv. 15–18; iii. 15.)

"And the people came up out of Jordan on the
nth day of the *first* month, and encamped at Gil-
l in the east border of Jericho." (Josh. iv. 19.)
nd all the people chose their Paschal lambs.

Sabbath the 11th.

"And those twelve stones which they took out
Jordan did Joshua pitch in Gilgal" (Joshua iv.
), for they were lodged this night with the men who
ire them (verse 8) and in the morning of that Sab-

bath did he consecrate them for a memorial even in the midst of the camp. (Josh. iv. 3, 8; 20–24.)

Now at *this* time only those who had been born in Egypt, and who were *now* at least 40 years old and under 59 (for there were none older save Joshua and Caleb only!) had been circumcised; so the Lord charged Joshua to prepare at once to perform the rite for all the rest.

Sunday the 12th.

The which he did on the morrow, the first day of the week, the rite being performed in each household by the fathers thereof, and so they were again covenanted to the Lord and ready for to celebrate the Passover; for their reproach was rolled away at Gilgal. (Josh. v. 2–9).

Monday the 13th, (1)
Tuesday " 14th, (2)

The Paschal lamb slain, for "the children of Israel encamped in Gilgal and kept the Passover on the 14th day of the month at *even* in the plains of Jericho." (Josh. v. 10.)

Wednesday the 15th, (3) (1)

The Feast Day of Passover and the first of unleavened bread, "The Third Day" of Purification.

Thursday the 16th, (4) (2)

"And they did eat of the old corn of the land on the morrow after the Passover, unleavened cakes and parched corn in the self-same day." (Josh. v, 11.)

Friday the 17th, (5) (3)

"And the manna ceased on the morrow, after
ey had eaten of the old corn of the land; neither
ıd the children of Israel manna any more; but
ey did eat of the fruit of the land of Canaan that
ear." (Josh. v. 12.)

Sabbath the 18th, (6) (4)

The Paschal Sabbath. And it came to pass that
e Angel of the Lord appeared to Joshua as the
ıptain of the Host of the Lord, and Joshua wor-
ipped him. (Josh. v. 13–15.) And the Lord gave
m directions as to the siege of Jericho, for the
ty had closed its gates and they were shut.
oshua vi. 1–5.)

Sunday the 19th, (7) (5) (1)

The siege of Jericho begins (Josh. vi. 6–11) and
ontinues seven days, as the men of war who had
een circumcised were now purified and able to
sist.

Monday the 20th, (6) (2)
Tuesday " 21st, (7) (3)

The last day of the Feast of Unleavened Bread.
n Holy Convocation, and "the third day" of the
ege. (Josh. vi. 12–14.)

Wednesday the 22d, (4)
Thursday " 23d, 5)
Friday " 24th, (6)
Sabbath " 25th, (7)

The seventh day of the siege. The Ark borne
ound the city of Jericho *seven times*, a full day's

march, and at the going down of the sun the walls of the city fell, (Josh. vi. 15–20) and they assaulted the city around about it, each man went straight up.

Sunday the 26th.

And they took the city and burned it with fire, and Joshua cursed it, but he saved Rahab and her father's household and all that she had. (Josh. vi. 20–27.) But Achan, of the tribe of Judah, took and concealed a wedge of its accursed gold. (Josh. vii. 1.)

Monday the 27th.

And Joshua sent spies to Ai to view the country.

Tuesday the 28th

And they returned with a favorable report. (Josh. vii. 2–3.)

Wednesday the 29th.

So he sent up thither about 3,000 men and they fled before the men of Ai, who smote of them about six and thirty men, wherefore Israel's heart became as water. And Joshua rent his clothes and fell upon his face before the Ark of the Lord and lay there until the eventide, (he and the Elders of Israel, *even the 70 other Judges with him*, (Josh. vii. 5–9,) and at even-tide, (*i. e.* just before the sun was set) the Lord spake unto him, related the cause of the disaster, and directed him what to do against the morrow morning. (Josh. vii. 10–15.)

Thursday the 30th.

"So Joshua rose up early in the morning" and

ıdged Israel for the sin that hid among them, and
e sought the matter out by lot, and behold it fell
n Achan, the son of Zerah. So they took him, and
is household and all that he possessed, and stoned
ıem with stones, and burned them with fire, in the
ılley of Achor, and they raised a heap of stones
ver him for a memorial. For the Lord turned
vay the fierceness of his anger, and so Achor
ecame to them a door of hope. (Josh. vii. 16–26.)
ere endeth the Chronological record of the first
onth of the 41st Sacred year after the Exodus,
ıd by means of it, having reached it in due Chro-
ological order, we are enabled to splice the record
n to other sections of our work already published.
From now on, therefore, we shall deal more
iefly with events and stop only at the main Chro-
ological stations in the Period of the Judges.

2554 A. M. 1442 B. C.

The first Sabbatic year spent in the land. (*Vide*
tudy Number Five, page 150.)

2555 A. M. 1441 B. C.

The battle Beth-horon. Joshua's Long Day,
uesday-Wednesday, 24-25 of 4th Civil (X. Sacred)
onth, at the first Winter solstice of the 365th Sab-
ıtic cycle from Creation. One sunset *lost*, one
eek-day of 24 hours (*vide* Study Number Two)
ained! Hence, while the next 24 hours was, and
ill is reckoned as

Thursday the 26th

y the Calendar, it is clear that from henceforth

the week-day designations are ahead of the rigid *sunset reckoning by one sunset!* The Jews, as do we, hold to the former, *i. e.* the calendar, for their week-day designations, and for the regulation of their Sabbath, while we of Israel having in later days, (no matter from what cause,) been led to keep the anniversary of the week-day of the Resurrection, even Sunday, as Sabbatic, and so having moved forward one sunset, are true to the more primeval law by the Sabbatic sunset count! But all days are alike unto the Lord, who is Lord also of all. Sanctify thou, therefore, each unto Him; honor the seventh day, *if you know it!* but see that thou doest good only upon each, and then only shalt thou be in Covenant relations with thy God.

2556 A. M. 1440 B. C.

Israel at war with the Northern tribes of Palestine.

2557 A. M. 1439 B. C.

Israel still at war but waxing careless. Her old oppressor, the XIXth Dynasty of Egypt, passes out of existence about this time.

2558 A. M. 1438 B. C.

The XXth Dynasty of Egypt commences under Amenmes. Length of reign unknown. Dynasty lasts about 283 years, which were contemporary with a portion of the "Period of the Judges." Speaking with reference to the XXth Dynasty, the Premier Chronologist of the British Chronological Society says,—"An astronomical ceiling in the

ıcient palace of these kings indicates an (isolated) ate, 2730 A. M.; and the eclipses mentioned by ssyrian monarchs, as well as the determination of ıe dates of the month on the ancient Hebrew olar Cycle, a splendid astronomical line of time, ıow that the XXth and XXIst Dynasties could ıly have existed between 2558 and 3029 A. M. Ve cannot now move any part of Egyptian history ithout also moving Hebrew history, and that again ınnot be disturbed without rejecting the Assyrian ecords." In this connection we may also remark ıat—thanks be to God!—the discovery of such a ale of time as the one we are now studying, and hich enables us to minutely verify and emplace very essential date of Sacred History, secures the ible, and assures the minds of the "wise" against ıy further doubt as to its integrity and inspiration!

2559 A. M. 1437 B. C.

The discovery of the exact date of the return of ıe spies to Kadesh-barnea, (*vide* page 87,) made nce the publication of the former Studies of this eries, enables us to speak with positive proof in ıe premises at which we have now arrived. We ıerefore correct the annotations written against the lock of years (2557–2560 A. M.) heretofore printed, ›lease correct in former editions of Study Number 'ive, page 151,) and announce this (2559 A. M.) as ıe year in which the Division of the Land *began* fficially at Gilgal. (The Gilgal in the North, near Its. Ebal and Gerizim.) (Josh. xiv. xv. xvi. xvii.)

Referring now to our anticipatory remarks under the year 2514 A. M., (see page 87,) we note again that the calendar of this year, 2559 A. M., is "self-same" with that in which the spies returned, because Caleb makes his age now to be 85 and then to have been 40, hence the 45 years of difference are exactly three cycles, ($3 \times 15 = 45$). Caleb's appeal to Joshua was delayed until his actual birthday, (Tuesday, the 20th of the V. Sacred, 11th Civil, month). The daughters of Zelophehad received their inheritance at the same time. Judah, Ephraim, and the (Eastern) Half Tribe of Manasseh (Joseph) were the only Tribes that were involved in this Division at Gilgal, but Gad and Reuben and a Half of the Tribe of Manasseh had already received their inheritance from Moses himself (Num. xxxiii. xxxiv.). Now at this present time, an Angel of the Lord went from Gilgal to the camp of the dilatory tribes and chided them for disobeying his commands, so they repented and wept before the Lord and named the place Bochim. (Judges ii. 1–5.) And the land was subdued before them.

2560 A. M. 1436 B. C.

And the whole congregation assembled at Shiloh for to set up the Tabernacle there. And there remained of Israel these seven tribes which had not yet received their inheritance. So Joshua cast lots for them in Shiloh, and there he divided the land according to their lots, even to Benjamin, Simeon, Zebulun, Issachar, Asher, Naphtali and Dan. And

hey gave Joshua the city of Timnath-serah in Mount Ephraim as he desired. "So they made an nd of dividing the country." (Josh. xviii. xix.)

Hence reckoning from the lots cast by Moses for Reuben, Gad and Manasseh, 2553 A. M., to those ast by Joshua at Shiloh, 2560 A. M., there are seven ears for the Division of the Land—although but wo of the final six, and these the last two (2559 nd 2560 A. M.) of the seven, and upon "this side" f the Jordan were the active years! And they ppointed the Cities of Refuge this year (Josh. x.), and the Cities of the Levites (Josh. xxi.). And oshua sent home the armies of Reuben, and Gad, nd the Half Tribe of Manasseh, (Josh. xxii.,) and hey departed and built Ed (*a witness*) at the passage f the Jordan.

2561 A. M. 1435 B. C.

"And the Lord gave them rest round about." Josh. xxi. 44.) This was the 2d Sabbatic year spent n the land, but it was the first one actually spent n their own possessions. (*Vide* page 152, Study Number Five.) During 2561 Salmon (41) marries Rahab (21). It is undoubtedly a gross error to call Rahab "the Harlot." She was *an innkeeper*, as the text implies, and the spies (Josh. ii. vi. 25,) naturally put up at her father's tavern. It is immaterial how many other children, sons and daughters, were born to this couple. Boaz was the youngest, and, as the supremacy in the tribe of Judah had gone to Caleb, Salmon's descendants were reckoned as of

small official account in Bethlehem, although they became very wealthy and at last the peers of all. (See "Royal Genealogies," James Anderson, D. D., London, 1736.)

2562 A. M. 1434 B. C.

An "eighth" year, they sow and reap, and with it the Jubilee count begins. (*Vide* page. 153, Study Number Five.)

2563 A. M.	1433 B. C.	
2564 " "	1432 " "	
2565 " "	1431 " "	
2566 " "	1430 " "	
2567 " "	1429 " "	
2568 " "	1428 " "	Sabbatic.
2569 " "	1427 " "	
2570 " "	1426 " "	
2571 " "	1425 " "	
2572 " "	1424 " "	
2573 " "	1423 " "	

Death of Joshua at the beginning of the year, aged 110, after judging Israel 20 years. (Josh. xxiii. xxiv. *Vide* page 155, Study Number Five.)

Death of the "elders" who outlived him, and of Phineas, the son of Aaron, *during the next six months! or by the end of the Sacred year*. (Josh. xxiv. 29–33.) Discussion hereafter (pages 123–127).

Here endeth the Book of Joshua, and the Chusan period of oppression begins. (It is 8 years in duration, to be summed up anon. 2573 + 8 = 2581 A. M. *q. v.*).

RECAPITULATION.

The Exodus on Tuesday, 15th, of I. Sacred Month, "the morrow after the Passover," Num. xxxiii. 3, . . . 2513 A. M.
They eat "old corn of the land" on "the morrow after the Passover," (Josh. v. 11,) 40 years . . . . . . 2553 A. M.
Joshua died, aged 110 years, after judging 20 years (Josh. xxiv. 29.) Death of Phineas and the elders (Caleb, etc.) who outlived him by "the morrow after the Passover" . . . . 2573 A. M.
ears *thus far* covered by "Period of the Judges" 60.

THE *BOOK* OF JUDGES NOW BEGINS.

Its first two chapters are preliminary and lap back ver Joshua's days, and the last nine chapters have be analyzed carefully, for they too overlap other ortions of the Chronology, as we shall see. From udges iii. to xii. inclusive, a period of 310 years is overed in a straight sequence. This, with 7 years or Eli and 20 for Samuel, which project beyond iem and are to be explained hereafter, give us 337 ears. These, with the above 60, which make 397 to aul, give us, with his 40, and "about" 13 of avid's reign, 397 + 40 + 13 = 450, *i. e.* "about," as aul correctly qualifies it. Let us, therefore, continue our study Logically and Chronologically.

The second chapter of Judges, from the 7th erse, gives a summary of the Book proper, acting

as an Introduction thereto. It seems to have been written last by the compiler, probably Samuel himself, way down in the latter days of Saul. The 7th verse is the one which has given Chronologists the most trouble, in that it seems to authorize the introduction into the count of more or less of a full chronological generation of "elders who outlived Joshua," and whose "years" are therefore to come into the count before the Chusan Oppression.

This arises simply from a misunderstanding of the case. But facts settle it as a question of a few months, not of years! The age of the generation of those who "had seen *all* the great works of the Lord that he did for Israel" was between 40 and 59 at the passage of the Jordan in 2553 A. M., (see page 114,) and those of them who survived Joshua's death must *then* have been between 60 and 79 years old. There could have been but few at most, particularly among the "Elders," and the mathematical conditions imposed by *other* elements entering into the *whole problem* justify our placing the demise of the very last of such of them as were numbered among the "Elders" (*i. e.* Judges) *in the same year that saw the death of Joshua himself!*

That is, we place the death of Joshua at the beginning of the Civil year 2573 A. M., and that of his few surviving "Sanhedrim" *companions* by the beginning of the Sacred year, *i. e.* the *middle* of 2573 A. M. This necessity is no more strained than

e one which absolutely required the death of all e *former* generation, either by the time of that Miriam (page 97), or within the succeeding 6 onths (page 102). Even the youngest of those hose census was taken at Sinai could not have been der than 58⅓ at *their* death, for all of them were ead before the passage of the brook Zered, and a rallel necessity (minus it is true the express fiat Jehovah) but involved in the facts of the same rdships and the commission of parallel iniquities nd in view of Judges ii. 7–23; iii. 1–7) certainly thorizes no more than 20 additional years to fill e average measure of this *second* generation!

We therefore place the demise of the "elders" Caleb among them!) and perhaps of most of the eneration, within the six months that succeeded oshua's death, and date the beginning of the husan Oppression at the opening of the current acred year, to wit, Nisan, 2573 A. M. The incidents the intermediate 6 months are detailed in the rst chapter of Judges, in so far as their initiation concerned, but we do not regard the Chusan ppression as necessarily extending into the parts volved, or, at any rate, not until the home troubs in those quarters, were set at least in *quasi* der. It was at this time that Israel took vengeance pon Hormah and God helped them in memory of eir vow. Numbers xxi. 3. (which is a *note* to umbers, added probably by Othniel.) Jud. i. 17; Chron. iv. 30.

And it should also be fixed in the mind that the death of these particular "elders" did not leave permanent vacancies on the Bench! But the Sanhedrim (Seventy,) as a ruling body, does not seem to have been called together very often after the death of Joshua, though successors to the individual Judges were locally appointed, and continued to exercise their proper functions as well as they could during such unsettled days.

Israel's sins of backsliding were always committed quickly. (Jud. ii. 17,) and her punishments began upon the spot. To have failed in perceiving this is to have read her history with eyes that see not and with hearts not open to wisdom.

So upon the death of Joshua, (Judges ii. 8,) and that of the strictly contemporary "elders" of his own experience! (Josh. ii. 7–10, iii. 7) Israel sinned at once, and immediately God sold them into the hands of the King of Mesopotamia, whôm they served for 8 years. 2573 + 8 = 2581 A. M., *q. v.* (Jud. iii. 8).

N. B. The first five verses of Chapter II refer to the incidents succeeding the division of the land at Gilgal (Josh. xiv.–xvii.) and the 6th verse to what followed the final division at Shiloh. (Josh. xviii.) We must accord to a Sacred author the same privileges that we extend to a Secular one, *i. e.* he certainly has the natural literary right to refer to the preceding events so as to arrive at his own special task in an orderly manner, and it is due to the

eader's own obliquity if he misunderstands the
tuation.

In a similar strain of analysis, when the *Chro-
ologist* arrives at the final chapters of Judges
xiii.–xxi.), he finds them to consist of a series of
ppendices or separate recitals belonging, here and
here, along the period already traversed, and he
ust, therefore, go back and interpolate them
here they belong, *taking care, however, not to add
eir years to those already purposely introduced into
e annals for Chronological purposes!* The very
bject of appending these particular recitals, rather
an of incorporating them where they actually
ccurred, was to protect the general Chronological
ount from unnecessary confusion! To recapitu-
te, therefore, our analysis of the Book of Judges:
s first two chapters are preparatory, and cover the
me Chronological ground, or year, referred to in
oshua xxiv. The body of the Book extends from
hapters III. to XII. inclusive, and all the rest is
xplanatory addenda of the nature of Appendices
-moreover, in the Jewish Canon the Book of Ruth
self has often heretofore formed one of these
ery appendices!

And finally, to recapitulate the Chronological
vents of the year (2573 A. M.) under consideration:
st Civil month—death of Joshua; Caleb's exploits
the South; followed by his own death (perhaps
e was the last of the "elders" to outlive Joshua);
nd that of Phineas, as the Sacred year ended;

Chusan Oppression Begins with the Sacred year, Nisan. Therefore, 2573 + 8 = 2581 A. M., *q. v.*

2581 A. M. 1415 B. C.

So when they cried unto the Lord, he raised up a deliverer from among the Judges, even *Caleb's* (!) younger brother Othniel, and he judged Israel, and went out to war, and God delivered Chusan into his hand. And so the land had rest for forty years, 2581 + 40 = 2621 A. M., *q. v.* (Jud. ii. 15; Jud. iii. 9–11).

2597 A. M. 1399 B. C.

The incidents related in Judges xvii. xviii. refer to the lawless years leading up to this year, in which the foraging party of the tribe of Dan captured Laish and named it, as their manner was, after their father (Judges xviii. 29). The year—[for the 6th on the 15-year calendar was an intercalary one, and the intercalary days of its 13th month (Veadar) are clearly connected with the incidents which led to the first Civil War that occurred in Israel]—was that in which Benjamin was nearly blotted out as a Tribe. These intercalary days are referred to in Judges xix. 1. It was during them that the Levite's concubine went home, arriving at New Year's tide. (Verse 2.)

The event opens up the Calendar of a complete Civil year, to wit, 2598 A. M., which we shall now briefly analyze, as it affords another powerful example of the strength of the true Chronology, and

ıows with what accuracy the Bible is written for ıe benefit of the "wise."

2598 A. M. 1398 B. C.

The "four whole months," dating as in the He-·ew [see margin, where it reads "days, four onths," or "a year (floated) and four months" om the preceding intercalary period, at the end of ;97 A. M.,] cover the first four months of the cur-:nt year, at the end of which the Levite went after ıe damsel, arriving on the first day of the 5th .onth, which was Sunday. (Judges xix. 1–3.) In ıe next verse the "three days" are the first three : this 5th Civil month, Sunday, Monday, Tuesday. The fourth day" (verse 5) was Wednesday; he ɔode that night and arose in *its* "morning" to go, ; he was anxious to be in the house of the Lord on ıe Sabbath. (Verses 6 and 7.) But as his father-ı-law urged him, he abode there again, which was ıe night of the 5th day, Thursday (verse 7).

But in the morning thereof, he was persuaded to :main till "the afternoon" and dine (verse 8) after hich he actually started and reached Gibeah by ınset (verses 9-14). Friday, the 6th day, now began; ıe occurrences of its "evening" are then detailed 'erses 15–26) and of its "morning" in the next two ɜrses (27–28). The afternoon of the same day nds him at home in time for the Sabbath ceremo-ies, though probably with little heart for them! unday the 8th, he sends his grim gifts to the ribes of Israel, then soon to come together to cel-

ebrate the Passover (verses 29–30). This occurred 9 weeks forward (14th of the 7th Civil month) from which we date the incidents set forth in Judges xx., xxi.

As soon as the feast of Unleavened Bread was over (Judges xx. 1–11), Israel sent messengers to ask Benjamin to deliver up the guilty men of Gibeah; they went throughout the cities, but got no redress (Judges xx. 12–13). This negotiation probably consumed the month. The first three weeks of the Second month were spent by both parties in mustering their hosts and preparing for the war, (verses 14–17) and their termination found Israel encamped at Shiloh, on Friday the 22d.

On the morning of the Sabbath, the 23d, Israel consulted the Lord, who directed Judah to lead in the assault on Gibeah (verse 18). So they rose up early Monday morning, 24th, set the battle in array, and were defeated with loss, (verses 19–22). They therefore repaired at once to the Lord and consulted again, (verse 23) who ordered them back. So they went the second day, Tuesday the 25th, and were again, defeated, (verses 22, 24, 25,) and returned to fast before the Lord until even (verses 26–28).

This time they received a direct promise for the "morrow," so they went up "the third day," Wednesday, 26th, captured the city by strategem and utterly routed the Benjamites (verses 29–46). And they 'turned again" the next day, Thursday the 27th, and smote them city by city (verse 48) save the 600

en who had escaped "the third day" of the siege d were now in the Wilderness. Then they re- rned late on Friday the 28th, and abode at Shiloh, eeping over the events of the week. (xxi. 1–3.) And it came to pass on the morrow (Sabbath, the th and last day of the month) that the people rose rly, built there an altar and offered burnt-offerings d peace-offerings." (xxi. 4.) On the same day e fugitive Benjamites were rallying at the Rock immon, where they "abode four months," that is to e end of the Civil year. (III., IV., V. and VI. Sacred onths, Jud. xx. 47.) In the meantime Israel was mustered, the men of Jabesh-Gilead found miss- g, and a detachment sent to destroy it. By this eans they secured 400 suitable wives for the 600 enjamites, and at the end of the year the latter me again in peace. (Jud. xxi. 5–14). The Chron- .e of this matter now closes with a reference which rows us forward a few days into the next year.

2599 A. M. 1397 B. C.

The New Year's tide of this year was a sad one ud. xxi. 15) and Israel repented bitterly at the rait into which Benjamin had come. So the Elders" (*i. e.* the 70 Judges, note this !) consulted gether and at last bethought themselves of the ast to be held at Shiloh, as was the yearly custom the New Year's tide. This was the Feast of abernacles, or its equivalent if the Shilohites were iens. (?) Thus what they had sworn not to *give* .ey were generous enough to advise the 200 men

to *seize*, and they guaranteed to them immunity (Jud. xxi. 15–25, particularly verse 19). So Benjamin began to recover strength. They were to be the light-bearers of Israel and God purged their House!

2611 A. M. 1385 B C.

The first Jubilee year. [Passage of the Jordan 2253½ A. M.; add ½ year to float into Civil year 2554 A. M. This was the first Sabbatic year. 2554 A. M.= 2555 of Astronomical Duration = 365 × 7; therefore it was also Sabbatic from Creation. Hence 2554 + 7 = 2561 A. M. was Sabbatic. But the previous year, 2560 A. M., saw the completion of the Division of the Land at Shiloh. Now 2561 + 7 × 7 = 2610 A. M., Sabbatic. Add therefore 1 to reach the Jubilee, which always followed a 7th Sabbatic year, and we have as above 2611 A. M. for the first Jubilee spent in the Land after the Division thereof.]

The beautiful story of Ruth centres about incidents originating in this year, for in it Boaz was born, his father, Salmon, the sire of a short but a long-lived line, being 91 years old, and his mother, Rahab "the Innkeeper," being 71 years old! (See 2520 A. M. and 2709 A. M.) Many modern parallels.

2621 A. M. 1375 B. C.

And when Othniel died, Israel turned aside from God, so he sent Eglon, the King of Moab, against the land, and he smote Israel, who served him eighteen years. 2621 + 18 = 2639 A. M. *q. v.* (Jud. iii. 11–15.)

2639 A. M. 1357 B. C.

But when Israel cried, the Lord raised up another liverer from among the Judges, even Ehud, who w Eglon, and defeated Moab. So "the land had t fourscore years." 2639 + 80 = 2719 A. M. *q. v.* ıd. iii. 15–30.) Shamgar, the son of Anath, was a ghty deliverer in those days and one of Ehud's ccessors during these 80 years. (Jud. iii. 31.) eanwhile, after the death of Ehud, Israel waxed l and at the full end of the term (see 2719 A. M.) r punishment came. It will be noticed that the ronological count does not go by the actual years Ehud, but by the "rest" the land obtained, rough his victory over Eglon. It is on this account that the years of his successor are omitted. ır calculations give Ehud about 60 years of Judgep, and place his death at about 2699 A. M., thus owing Shamgar the final 20 of the 80 years of rest m war.

2660 A. M. 1336 B.C.

The 2d Jubilee year, the 21st of the "fourscore ars" of rest given to the land after the defeat and ath of Eglon. Boaz 49 years old. He seems to ve been married, but to have had a family of ughters only, previous to his bereavement and er marriage with Ruth.

2699 A. M. 1297 B. C.

Ehud died at the beginning of the year, having udged" Israel for 60 years. He was succeeded Shamgar, whose 20 years of judgeship complete

the 80 years of rest from war that followed the defeat of Moab (Jud. iii. 30–31.) But the opening years of this decade were by no means propitious ones, for "when Ehud was dead Israel again did evil in the sight of the Lord." (Jud. iv. 1.) It was not however until the full 80 years were completed that they were sold into the hand of Jabin (verse 2). Meanwhile the Lord varied his judgments and sent a sore famine on the land. So at the time when the barley harvest failed, Elimelech sold his patrimony and went down to Moab, with his wife Naomi and his two sons, (Ruth i. 1, 2,) and they dwelt there about ten years (verse 4). 2699 + 10 = 2709 A. M. See also 2704 A. M.

2704 A. M. 1292 B. C.

About this time Elimelech died, and Naomi was left alone in Moab with her two sons, who thereupon took wives of the women of Moab. (See 2709 A. M.) Ruth probably about 14 years old.

2709 A. M. 1287 B. C.

The third Jubilee year dawned with better prospects for Israel, and the famine was stayed. But in Moab, Naomi's disasters culminated in the death of her two sons, "so she arose with her daughters-in-law that she might return from the country of Moab, for she had heard in the country of Moab, how that the Lord had visited his people in giving them bread." (Ruth i. 5–21.) As it was "Redemption year," she also hoped to recover the lands of her husband, and thus at least, by their immediate re-sale,

cure a moderate income upon which she and her
ɔung daughter-in-law, Ruth, might manage to
xist.

And so it came about that they returned in
ɔverty "to Bethlehem in the beginning of the
ırley harvest." (Ruth i. 5–21–22.) The Jubilee
ear was at this time half over and Naomi's title may
ıve lapsed, as it was Nisan and near Passover.
his however they were in time to keep, but imme-
ately afterwards Ruth, in poverty's strait, begged
aomi to allow her to glean after the reapers, who
ıd now begun their work in earnest. It was upon
ıe 22d of Nisan, which fell that year upon a Friday,
ıat her accidental (Ruth ii. 3) meeting with Boaz
ɔok place, and she found favor with him "at first
ght." (Ruth ii. 1–22.) So she kept fast by the
aidens of Boaz to glean unto the end of the bar-
y harvest, and of the wheat harvest," (*i. e.* from
assover to Pentecost) and dwelt with her mother-
-law." (Ruth ii. 23.)

The harvest closed with the festivities of Pente-
ɔst, when it was "fully come," and which was the
Iebrew time of "Harvest Home." So, at Naomi's
stance, Ruth repaired to the festival attired with
ɔecial care. (Ruth iii. 1–6.) Now the Pentecostal
east Day itself, (although always a Sunday, and,
ıerefore, a first working-day of the week,) was an
Iigh day, in which no servile work could be done.
: was devoted to the Lord and to good works, but
ıe winnowing commenced immediately at its sun-

set ending, and was continued late into the following night, amid no little merriment. And so it came to pass that the incidents so delicately ordered and related (in Ruth iii. 7–18) took place. This was, of course, on Tuesday "evening," and on the following "morning" (still of the same week-day designation, it being the 51st day of the Passover-pentecostal season in the year of Redemption), Boaz *redeemed* the land of Naomi by purchase and took Ruth unto himself. (Ruth iv. 1–22.) Boaz was at this time about 98 years old, and Ruth not more than 20. (Parallel cases in our day, 1892 A. D.)

2710 A. M. 1286 B. C.

Obed born; the son of Boaz and Ruth. (Ruth iv. 13–17.) In enumerating the generations of special lines it was sometimes the Hebrew custom to omit several unimportant intermediate links. This is generally assumed as to have been the case in the matter of David's line (!?) Now the succession is plainly given as Salmon, Boaz, Obed, Jesse, David, in four places in the Bible (Ruth iv. 18–22; 1 Chron. ii. 12–15; Mat. i. 5–6, and Luke iii. 31–32). But many Commentators regard the list as "incomplete," (McClintock and Strong,) and, because of the only reference to a famine found in the book of Judges, (Jud. vi. 3–6; compare Ruth i. 1,) place the era of Boaz and Ruth at about the centre of the gap. (2779–2796 A. M.) They consider that four generations followed Salmon and *preceded* Boaz, and that four others *succeeded* Boaz and preceded Jesse!!?

Now if there be such a gap (?) the circumstances f the story of Ruth require them all to have ucceeded Boaz, for the story of Ruth is no more ıcomplete as a Sacred romance without Obed han that of Salmon and Rahab would be without 3oaz. The ancestors of David were of a long-lived, ighteous stock, the record is explicit as to the ad-anced age of Boaz (Ruth iii. 10), and even more so s to that of Jesse (1 Sam. xvii. 12), and those who re familiar with the vital statistics of Our Race ven in these latter days, will find no difficulty in ccepting our well-founded estimates, based as they re upon the plain genealogical requirements of the Scripture as written. At any rate, upon such a oundation we reject, without hesitation, the inter-polation of *extra* (!) generations into this carefully ecorded "family-tree," and prefer to abide by the estimony of the four sacred witnesses above cited.

It is immaterial whether Boaz and Obed had many or few children, or whether their brethren were sons or daughters; that is, whether the line itself enum-erates heirs and first-born sons or not; in fact, David himself, in whom the whole line culminates, was the youngest of eight sons, yet he became the head of the family. (Jesse seems to have been Obed's youngest son.) It is merely a question of accurate Genealogy, and as such we accept it.

2719 A. M. 1277 B. C.

Israel's sins again culminated, and the Lord sold them to Jabin, the Captain of whose hosts

was Sisera. This was the Canaanite Oppression, and it was mightily exercised for twenty years. 2719 + 20 = 2739 A. M. *q. v.* (Jud. iv. 1–3.) Now, during this score of years Deborah judged Israel, and it is implied that Barak was a contemporary "Elder." (Gideon fought valorously in this war, but to no avail save as to personal reputation, of which more anon.)

2739 A. M. 1257 B. C.

And Deborah, the Prophetess, sent Barak (one of the regular "Elders," or Judges of Israel) with an army against Sisera and his host. And the Lord discomfited the Canaanites, for of Sisera's host there was not a man left. But a woman, Jael, slew Sisera, and the children of Israel prevailed until they had destroyed Jabin, King of Canaan. So Barak and Deborah praised the Lord, and the land had rest for forty years. 2739 + 40 = 2779 A. M. *q. v.* (Jud. iv. 4–24; v. 1–31.) It was in this war that Gideon added fresh laurels to his military honors, and became most widely noted as a man of renown.

2758 A. M. 1238 B. C.

The 4th Jubilee year. 2562 + 4 × 49 = 2758 A. M. The fifth from the Exodus, 2562 – 49 = 2513 A. M.

2779 A. M. 1217 B. C.

And again the children of Israel did evil in the sight of the Lord, who sold them into the hands of Midian for seven years, 2779 + 7 = 2786 A. M. *q. v.* (Jud. vi. 1–5.) During these years of oppression the

esence of hordes of invaders created a scarcity of od, but it was not a "famine" in the strict sense the word, nor do we consider it the one referred in Ruth i. 1. (See 2699 A. M.) It was rather "an a of high prices" and of scarcity due to abnormal er-population by alien non-producers.

2786 A. M. 1210 B. C.

So Israel cried unto the Lord, who sent a prophet ito them, and an Angel unto Gideon. Now this ideon was already famous as a mighty man of lor, so that even the Angel saluted him as such. ut he was, withal, (in so far at least as that one rtue is concerned,) even a meeker man than oses—in that although he was so mighty he took osolutely nothing upon himself throughout his hole career, but rather the reverse, and always ive the chief credit of his deeds to others; aye, id even declined to be a ruler (Judge) in Israel, id stood by the refusal!

At the time under consideration, (2786 A. M.,) he as well along in years, for he seems to have been ready of mature age and a famous warrior in the my when Barak defeated Sisera forty-seven years efore! During the forty years of quiet that sucreded the Canaanite Oppression, (page 138) Gideon greater man than Cincinnatus!) had returned to e peaceful arts of husbandry, and so it came out that, forgotten as it were, of all save God, we not actually meet with him until the very end of is Midianite Oppression. Indeed, his career itself

ends with the very year that brings him into special notice!

It is only from comments introduced into the story, and the final description of his estate, and from collateral evidence, albeit mostly circumstantial, that we gather what we do, save that *the several* chronological spans cast across the "Period of the Judges" bear out the mathematical necessity involved in our own interpretation.

It is thus, at already "a good old age" that at the opening of the year now under consideration, we find him greeted by the Angel with the expression "The Lord is with thee, thou mighty man of valor." Yet in the ensuing conversation, this unassuming man disclaimed even his natural gifts and said, "O my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my Father's house."

The three chapters devoted to the story of Gideon almost entirely concern the defeat of Midian, which God brought about through his agency. He is brought prominently upon the scene for a single purpose, and for nothing else, and the Republic fully proved the proverb of ungratefulness. (Jud. viii. 35.)

Nevertheless it is recorded that in the immediate outburst of enthusiasm just after the campaign, Israel offered him the actual rulership for three generations. But he declined it, accepting only a paltry gift, which rather than appropriate for himself,

e devoted to the honor of his own city, and to the nrichment of the Altar he had erected to Jehovah-alom, (Jud. vi. 24.; viii. 22–27). Then he returned ome, and dwelt in his own house the rest of that acred year, and died at its close! (Jud. vi. 5–40, i.; viii. 1–32.)

The "forty" years referred to in Chapter VIII. 28, receded the "week" (seven years) of the Midian ppression, (else in Gideon's days there would have een 80 years of quiet instead of 40) and they refer the same period mentioned in Chapter V. 31. his is indicated in the marginal references of the ible itself. (Yet even the references seem confused ereat, as the marginal dates demonstrate!)

Moreover, the British Chronological Association, hile they agree in assigning the two references to ne and the same period, place the Midian Oppreson immediately after the Canaanitish one, (probbly to allow for the development of Gideon's famy?) This, however, is not at all necessary, and we nink that in so doing they wrench somewhat the quence of affairs as written. (Jud. v. 31. vi.)

However, the Chronological total remains the same hether we add 20, 40 and 7, or 20, 7 and 40 together, but we certainly have no authority (in the ery face of Gideon's own recorded declination, Jud. ii. 23) to consider him a Judge in Israel, nor eed we make a mountain out of a mole-hill, beuse Jether, his first-born, is called a youth at the ose of the campaign, (viii. 20,) while at his death,

a few months later, the census of Gideon's family gives him legitimate sons enough to have formed a full Sanhedrim! (Verse 30.) Joshua at 50 years of age was also called a young man, (Ex. xxxiii. 11,) and so was Benjamin, although he had ten sons when he went down into Egypt. (Gen. xlvi. 21.)

All of the sons of Gideon, who was Jerubbaal, were born long before the battle, yet even the eldest was, compared with him, a young man in arms! and the rest may have been nearly of an age, (the children of many wives) and all were certainly grown, since Jotham, the youngest, was by no means a stripling (Jud. ix. 5.)

The general impression now abroad, and gathered from the consensus of exegetical literature on this era of Israel's history, seems to be that the Judges, in a single line, succeeded each other very much as Kings and Popes do. Nothing, however, could be more contrary to the actual facts. We believe it to be a patent requirement of the Scriptures that the Judges of Israel were a body of never intentionally less than 70, the original and constituted number. None were younger than 30 years of age, and all were constituted for life. Vacancies occurred in the body and were filled, as in similar bodies, as for instance, in our own Supreme Court. Of the eldest, or at any rate of the most prominent Judge, we naturally hear the most, and just as naturally all Israel frequently repaired to such as were the most famous.

Meanwhile those charged with keeping the Chron-
:les of Israel only made whatever use they could
f such a sequence and frequently found it conven-
:nt to refer to the years of the Chief Justice in
heir count. But certainly not always, for one
udge only—Deborah (though Barak was prob-
bly one) is mentioned during any of the terms of
ppression, although the civil policy of Israel (then
ntirely conducted by Judges—note the plural) just
s certainly did not cease during such terms! Thus
rom Shamgar, (Jud. iii. 31,) down to Tola, (Jud.
:. i,) a period of at least 70 years, but one person is
ientioned in so many words as judging Israel, and
he a woman not among the "rulers"! For it
iust also be remembered that Abimelech set him-
elf up for, and was recognized by Israel, as a
King" and not a Judge, and that Gideon declined
ll honors!

Nor must we suppose that this one woman repre-
ented the "College of the Judges" as such. *Her*
idgments were given out by virtue of her prophetic
ffice only, and common-sense requires the existence
f the 70 contemporary civil rulers, performing
heir continuous functions here and there from
)an to Beersheba and down to the Captivity.
ndeed, even after the return from Babylon we find
he shadow of the august bench revived in the San-
edrim, itself only a shadow of a predecessor which
vas formed in David's day and fully organized by
olomon.

To recapitulate therefore the actual Chronolog of Gideon's story, which commenced with the firs Civil month of the year under consideration (278 A. M.), we submit the following without further comment.

VII. Sacred (1st Civil) Month.

Thursday the 1st		Judges	vi.	11–24	(1)
Friday	" 2d	"	"	25–32	(1–2)
Sabbath	" 3d	"	"	33–37	(2–3)
Sunday	" 4th	"	"	38–39	(3–4)
Monday	" 5th	"	"	40	(4–5)
		"	vii	1–8	(5–6)
Tuesday	" 6th	"	"	9–25	(6–7)
		"	viii	1–21	(7–8)
Wednesday	" 7th	"	"	22–27	(8–9)
Thursday	" 8th	"	"	28–29	(9–10)

I. Sacred (7th Civil) Month.

Sabbath the 1st, Judges viii. 32. (30–31)

"And it came to pass as soon as Gideon wa dead, that the children of Israel turned again" an made Baal-Berith their God! That is, they wen back to their own vomit—"neither shewed the kindness to the House of Jerubbaal, *i.e.* of Gideon according to all the goodness which he had shewe unto Israel." (Jud. viii. 33–35.)

Abimelech's usurpation followed at once, *i. e* same year, 2786 A. M.—1210 B. C., for with a piece o silver each, he hired seventy assassins to slay hi seventy brethren. Yet one escaped. Then the house of Millo made Abilelech "*King*," and Jotham

cursed him. Yet he "*reigned* three years over Israel." 2786 + 3 = 2789 A. M. *q. v.* (Jud. ix. 1–22.)

2789 A. M. 1207 B. C.

And in the third year the curse of Jotham began to work and the crisis came quickly, for he was slain at the end of the Sacred year. (Jud. ix. 22–57.) And after Abimelech Tola defended Israel twenty-three years, 2789 + 23 = 2812 A. M., *q. v.* (Jud. x. 1–2.) But they were troublous times.

2792 A. M. 1204 B. C.

Eli born. [N. B. At the age of 58 he began to Judge in the South-west of Israel (2792+58 = 2850 A.M., *q.v.*) and died at the age of 98. (2890 A.M. *q.v.*)]

2807 A. M. 1189 B. C.

The 5th Jubilee year. (2562 + 5 × 49 = 2807 A. M.)

2810 A. M. 1186 B. C.

Jesse born, youngest son of Obed, now 100 years old! (See 2920 A. M.)

2812 A. M. 1184 B. C.

And after Tola, Jair rose up and judged Israel twenty-two years. 2812+22=2834 A. M., *q. v.* (Jud. x. 5.)

2813 A. M. 1183 B. C.

The Angel of the Lord appears to Manoah and his wife (Jud. xiii. 1–23). With this year begins the forty years of partial servitude mentioned in this chapter. It extended over the South-west only, and does not form a part of the "line of time" recorded in the Book of Judges, *i. e.* it overlaps it as a special period, with special stories. (2813 + 40 = 2853 A. M.)

2814 A. M. 1182 B. C.

Samson born (Jud. xiii. 24–25). He eventually judges Israel in the South-west. Jephthah was born at about the same time. He was a contemporary of Samson. His reign of Judgeship was in the North-east. (Jud. xi. 1.)

2833 A. M. 1163 B. C.

Some details concerning Samson's prowess (Jud. xiv.) and which led up to his Judgeship in the South-west.

2834 A. M. 1162 B. C.

Death of Jair. (Jud. x. 5.) And Israel again did evil, so the Lord sold them "that year" for eighteen years, into the land of the Philistines. 2834 + 18=2852 A. M. *q. v.* (Jud. x. 6–9.)

Samson's twenty years "in the days of the Philistines" date from this year. (Jud. xvi. 31.) (2834 + 20 = 2854 A. M., *q. v.*) There is another reference to this same twenty years, (Jud. xv. 20). They overlap four years into the Judgeship of Eli. The events detailed in Judges xv. took place in this year. Now Samson was 20 years old, and he judged Israel until he was 40 years old. 2834 + 20=2854 A.M., *q. v.*

2850 A. M. 1146 B. C.

Eli began to Judge Israel in the South-west (see margin, 1 Sam. iv. 18) for forty years, 2850 + 40= 2890 A. M., *q. v.* He was 58 years old at this time, (1 Sam. iv. 15). Eli's years overlap those of Samson, Jephthah, Ibzan, Elon, and Abdon, by whose

sequence of years the Chronicles are kept and not by Eli's, save that the last seven of Eli extend out beyond Abdon's eight, and so form the connecting span to reach Samuel's Judgeship. This will all appear in the notes that follow.

2851 A. M. 1145 B. C.

Hannah's interview with Eli (1 Sam. i. 1–19,) about Nisan, at the feast of Passover.

2852 A. M. 1144 B. C.

This is a most important era in the Chronology *and its incidents verify the accuracy of our record of the "Period of the Judges" down to the year under consideration!* In it the children of Israel cried unto the Lord and were chided by him. So they put away their strange gods and then the Only God had compassion on them. (Jud. x. 10–18.)

Then came the children of Ammon against Israel, for they wished to celebrate the Tri-Centennial of the loss of Heshbon (2852—2552=300; see page 102, and compare Jud. xi. 17, 13, 26) by recapturing it and all of their former possessions. But again with strange romance in the story, but in absolute keeping with all his counsels as repeated in the facts of human life, God had raised up a man equal to the occasion, even Jephthah.

There is a beautiful Chronological record made in Jud. xi. 4, which serves to fix the particular year in question. The expression "in process of time" clearly refers to the intercalary days at the close of this year; the Hebrew expression is "after days."

It was at this time that Jephthah was sent for, (verses 4–11), and came to the assistance of Israel. Now it is further recorded that Jephthah died after judging Israel (of course only in the North-east) for six years. We take it that these years are full ones and run with the calendar. Strictly we should measure from this silent month, Veadar, the last of the current year, thus 2852 + 6 2858 A. M. *q. v.* (Jud xi. xii. 1–7.)

Samuel also was born in this Civil year, 3d or 4th Civil month. He was but 3 months old at the next Passover (2852 A. M.) so Hannah decided to wean him before going up to Eli to deliver him to God forever. (1 Sam. i. 20–23.)

Jephthah's first message to the children of Ammon, and their answer, dates with Veadar, the last month of this year. The whole correspondence refers to the 300 years which had just expired (20 calendric cycles,) and the express citation of this period settles the first year of Jephthah beyond all question, for Heshbon fell in the intercalary days of 2552 A. M., *q. v.*, the year before the passage of the Jordan.

2853 A. M. 1143 B. C.

At the commencement of the Civil Calendar Jephthah completed the victory over the Ammonites, for he smote Ammon with a very great slaughter, and punished Ephraim at the fords of the Jordan in the same year. At the same time the 40 years' oppression (partial, see 2813 A. M.) of

the Philistines comes to an end. (Jud. xi. 14–40 particularly 26; xii. 1–8.) The "two months" referred to in xi. (37–39) probably closed the Sacred year.

2854 A. M. 1142 B. C.

Samson's death at beginning of the year (New Year's Feast). (Jud. xvi.) The termination of his Judgeship does not affect the Chronological count, which is kept by the years of Jephthah's administration.

2856 A. M. 1140 B. C.

The 6th Jubilee year ($2562 + 6 \times 49 = 2856$ A. M., the 7th from the Exodus, $2513 + 7 \times 49 = 2856$ A. M.)

2858 A. M. 1138 B. C.

And after Jephthah died, Ibzan of Bethlehem judged Israel 7 years. $2858 + 7 = 2865$ A. M. (Jud. xii. 8–9.) Again we caution our readers to remember that he was only *one* of the full bench of 70 Judges. He is mentioned for Chronological purposes only, and we fancy he was the presiding officer, the *eldest* of the "Elders"! for nothing else is recorded to make him prominent.

Samuel weaned, and at Passover season Hannah returns what she had "asked of the Lord" (1 Sam. i. 24–28). This was Eli's 8th year of Judgeship. Samuel succeeds him 32 years later at the age of 38. The history of Israel during these 38 years is summed up by Samuel in 1 Sam. ii.

2864 A. M. 1132 B. C.

Samuel called of God at the end of this year, 12

years old, (Josephus says 13,) it may therefore have been at the beginning of the next Sacred year? (1 Sam. iii. 1–18.)

2865 A. M. 1131 B. C.

Ibzan died. Then Elon of the Tribe of Zebulon judged Israel for 10 years, 2865 + 10 = 2875 A. M., *q. v.* (Jud. xii. 11-12). Noticed merely for Chronological purposes. (Chief Justice.)

2875 A. M. 1121 B. C.

And after Elon, Israel was judged by Abdon for 8 years, 2875 + 8 = 2883 A. M., *q. v.*, (Jud. xii. 13–15). And here also endeth the straight count as recorded in the Book of Judges. The rest of the time, *i. e.* after 2883 A. M. and up to Saul, has to be made out by calculation, or as Premier Chronologist Dimbleby says, by "dissecting other parts of the Bible," as we shall see. But first let us finish the count, as plainly written on the face of the Book of Judges, by going to the year of Abdon's death, (2883 A. M).

2882 A. M. 1114 B. C.

Samuel having grown in favor with God and man, attained the legal age of 30 at the close of the year, and was again called of God. "And all Israel from Dan even unto Beersheba knew that Samuel was established to be a prophet of the Lord," (1 Sam. iii. 19–20).

2883 A. M. 1113 B. C.

Abdon died, and the last seven years of Eli, who had been governing Israel for 33 years in the South-

west, carry us to 2883 + 7 = 2890 A. M. The proof will be submitted later. (See recapitulation, p. 193–9)

2890 A. M. 1106 B.C.

The beginning of this year found Israel encamped against the Philistines at Eben-ezer. They had just been smitten in a severe battle, so had sent for the Ark of the Lord, and it arrived on Sunday, the 1st day of the year. Now the Ark had been at Shiloh since 2560 A. M., (*i. e.* for 330 years, since 2560 throughout counts as 1) and it was captured by the Philistines as soon as it arrived at Eben-ezer.

It remained in the land of the Philistines 7 months, that is, until Thursday, the 1st of the 8th Civil (II. Sacred) month of this year. (1 Sam. iv. 1–11; v., vi., vii.)

When the news of the disaster was brought in (1 Sam. iv. 12–14) the shock killed Eli, he being 98 years old, and having judged Israel, in the South-west, for 40 years. (1 Sam. iv. 15–22.) Samuel succeeded Eli at once, *i. e.* at the beginning of this Civil year (1 Sam. iii. 19; iv.) as the *de facto* Chief Justice in Israel, and began his Chronicles in a separate book. [The Book of Samuel ("otherwise called the 1st and 2d Books of Kings," see caption in A. V. Bibles) is not Samuel's but compiled from his and *Gad's*, and Nathan's, now lost!]

When the Ark was returned it was guided to Kirjath-jearim, where it remained for the full 20 calendric years (1 Sam. vii. 1-2) over which Samuel's *de jure* Judgeship extended. Samuel's 20 years

have a *double* origin, just as do the years of Saul's reign (and of David's). Thus, from the taking of the Ark to his anointing of Saul at the intercalary days of 2909 A. M. are 20 years. And from the recovery of the Ark, seven months later, to Israel's *renewal* of the Kingdom of Saul, are also 20 years. 2890 + 20 = 2910 A. M., *q. v.* Nevertheless, though succeeded then by Saul, it is to be noticed that Samuel continued to *Judge Israel* all his life, or 38 years longer; which is an important fact as showing that the Institution of the Kingdom *by no means annulled the commissions of the Judges!* From which it also follows that the "Period of the Judges," as such, continues on into that of the Kings! Note: Samuel was a "Circuit" Judge, (1 Sam. vii. 16–17) and in this capacity a purely civil officer—this in addition to his prophetic office. He seems to have been if not the eldest, at least the presiding Justice on the bench.

The return of the Ark effected a Reformation in Israel, and the children of Israel put away Baalim and Ashtaroth, and served the Lord only.

So Samuel gathered them all to Mizpeh, where the Philistines came again and were defeated with great slaughter. In commemoration of this event Samuel set up the memorial stone "Eben-ezer," and the Philistines came again no more unto the Coasts of Israel during the days of Samuel. (1 Sam. vii. 3–17.)

2905 A. M. 1091 B.C.

The 9th Jubilee year. [2562 + (7 × 49) = 2905 A. M. From the Exodus the 8th.]

2908 A. M. 1088 B. C.

About this time, Samuel, being 56 years old, ıde his own sons judges over Israel; that is, as- ciate Judges at Beer-sheba (1 Sam. viii. 1, 2). But ey perverted judgment and became notorious roughout the land before a single year was over.

2909 A. M. 1087 B. C.

" Then all the elders (*i. e.*, regular Judges) of Israel thered themselves together and came to Samuel Ramah," at the middle of the year (Passover) d complained of Samuel's sons; and they de- ınded a King, that they might be like the other tions. After warning them against their resolve, God's direction he finally acquiesced, but, pend- ; the selection, he sent them home against the ming New Year festival. (1 Sam. viii. 4–22.) In e meanwhile he anointed Saul, (1 Sam. ix; x. 1–) and soon after summoned the people to Mizpeh, the close of the year. The anointing and the mmons seem to have occurred in the intercalary ys with which the present year closed. (See Cycle, udy Number Six, page 72.)

The Period of the Kings.

(*But that of " The Judges" projects into it by the ıce of about fifty-three years!*)

2910 A. M. 1086 B. C.

We have now arrived at a period of the Chronol- y of Israel, with which we are already familiar, ee Study Number Five, pages 7–80.)

It covers the "Reigns of the Kings of Israel and Judah," and begins with the New Year Feast of the present year, at which Saul was presented to the people and acknowledged by them, nevertheless some of them scorned him (1 Sam. x. 17-27). After his victories over the Ammonites, however, all opposition was overcome, and so the people went up to Gilgal, and there they renewed the Kingdom and made Saul their ruler *de jure* (1 Sam. xi. 1–15) between Passover and Pentecost (1 Sam. xii. 1–25). He reigned 40 years, or from the beginning of 2910 A. M. to the end of 2949 A. M.

From now on, therefore, we shall confine ourselves to certain of the more important dates only, both with a view of pursuing our special study of the "Period of the Judges," and of bringing out other Chronological matters of moment on the general scale. It is important, however, to note here that the Ark drops completely out of sight for 49 years, or during the entire reign of Saul, and for 9 years of David's!

The attack of the Ammonites upon Jabesh-gilead above referred to, seems to have had the reseizure of the Ark in view; but although they were defeated, the people from that time forth consulted no more before the Lord at the Ark until David bethought himself of it. (1 Chron. xiii. 3.) It is on this account that it drops out of the Chronology for 7 "weeks of years," and hence it came about that it actually remained in the house of Abinadab for al-

ost an entire generation (69 years!) *i. e.* the full 20 Samuel's special Judgeship, the 40 of Saul's reign d the 9 of David's reign, during which it was for-tten!

2912 A. M. 1084 B. C.

"Saul reigned one year," (*i. e.* 2910 A. M.,) "and ien he had reigned two years over Israel," (*i. e.* 2910 d the Sabbatic year, 2911 A. M.,) "Saul chose him ree thousand men of Israel, etc. (1 Sam. xiii. 2; 3–23.)

2920 A. M. 1076 B. C.

David born. "And there was a great trembling in e host, in the field, and among the people: the gar-on, and the spoilers, they also trembled, and the rth quaked: so it was a very great trembling" (He-ew, *a trembling of God!*) (1 Sam. xiv. 1–15). He is the youngest son of Jesse, who was reputed "an d man in the days of Saul." Jesse was at this time o years old. David's birth was 400 years from at of Salmon (2520 A. M.), and the 8th Jubilee, hich was kept in the 5th year of his reign, 2954 M.) was 400 years after the first Sabbatic year (2554 M.) spent by Israel after the passage of the Jordan. Take 2553½ A. M.; add ½ year to reach the Civil Calendric scale, 2554 Sabbatic throughout; add w 7 years to reach the second Sabbatic year, *i. e.* e one *succeeding* "the Division of the Land," *i. e.* 61; add now 7 × 7 years + 1, to reach the *first* Ju-lee year, 2611 A. M.; add now 7 Jubilees (*i. e.* 7 × 7 7 = 343) to reach the one celebrated in David's reign,

2954 A. M., Q. E. D. Again; Salmon was 91 when Boaz was born in 2611, the first Jubilee; and Boaz was 99 years old when Obed was born, in 2710 A. M. and Obed was 100 when Jesse was born in 2810 A. M. and Jesse was 110 when David was born in 2920 A. M.

Now David was 30 years old when he began to reign in 2950 A. M.; and when he had reigned 4 full years (*i. e.* to the end of 2953 A. M.) the Jubilee 2954 A. M., began. Q. E. D.

Our reasons for assigning the "great earthquake" *to this particular year* are similar to those of Archbishop Usher. He makes it *circa*, *i. e. about* 31 years before David's accession (see margin of the Bible) while we make it 1076 before 3996 A. M., or 30 years before David's accession. Now David was "30 years old" when he began to reign, and therefore we are justified in placing ourselves within the same limits assigned by Usher's "*circa*," or "about," and locating the event *at his birthday!* But, and moreover, there is manifest *fitness* in the result itself, and the Earth seems to have appreciated the situation! Astronomical *philosophy*, also, is agreeable to the hypothesis, for the event was, so near as may be broadly estimated, 101 ± perihelia of Saturn, or 250 ± of Jupiter ago. That is, reckoning from this current autumnal Equinox, 1892 A. D. (5891 A. M.,) it was 2971 solar years ago, and Saturn and Jupiter were in similar commensurate relations to the earth *as at the present time!* (See Study Number Seven, pages 177 to 233, particularly page

6, etc.) It was at the centre of a periodic *Cycle*
ıen earthquakes always abound!

2946 A. M. 1050 B. C.

Saul instigates Israel's long period of sin by fail-
g to slay Agag. (1 Sam. xv.) Israel's sin con-
ıues to increase for 360 years, *i. e.* one "Time."
ıey are then (3306 A. M.) cast out into Media and
ndemned to be "lost" for 2520 years; but "fish-
s" and "hunters" are promised (Jer. xvi.); yet
st they are to be punished "double," *i. e.* 2 ×
o years = 720 years, *i. e.*, twice as long as they
d sinned from Saul's day down to their Dis-
rsion; 3306 + 720 = 4026 A. M., at the which time
ıniel's 69 weeks ran out, and Messiah the Prince,
d the Fishers appeared (Mark i. 17). Add now
e remaining 5 "Times" (5 × 360 = 1800) and we
ıch 5826 A. M., since when the "wise" in Israel
ve been growing in knowledge as to their Origin
d Destiny, in that many "hunters" have been
nting for them now almost "a generation," 70
ars. But the nation must be "born in a day,"
ıich day is thus the length of David's life, one
lay" on the Pleiadic Cycle or the "*annus magnus*,"
e. on the "cycle of the precession of the Equi-
xes" (365 × 70 +) years, which latter mark the re-
rn of the lesser years of human events, *i. e.* of
ıronology as such (see Study Number Six, Appen-
x G., page 241). About this time (5826 A. M.) the
oo Lunar years from the Expulsion end. (Gen. iii.
.)

So God rejected Saul, and when Samuel continued to mourn for him, God sent him to the sheepcote and chose David in his stead (1 Sam. xvi.) and his Spirit left Saul and dwelt with David. Then an evil spirit troubled Saul, so he sent for David to comfort himself with music, and David became his armor-bearer! (1 Sam. xvi.)

Now this year, 2946 A. M., is an important one, and is used as "an Era," or date from which to measure "times and seasons." Thus, not only are the 360 years of Israel's sin measured thence to 3306 A. M. and the "double" time of punishment (720 years) stretched thereafter to 4026 A. M., but even the year of Absolom's rebellion (2986 A. M., *q. v.*) is seen to be dated therefrom! (2 Sam. xv. 7.)

2947 A. M. 1049 B. C.

War with the Philistines. David comes to camp. Slays Goliath. Is honored above Saul by the women of Israel. Saul becomes jealous of him. Seeks his destruction. David's life becomes a burden, but Jonathan and David make a compact (1 Sam. xvii., xviii., xix. 1–7).

From now on the Chronology is so interesting that we shall analyze it more closely, although lack of space prevents us from submitting more than a mere abstract of the matter. In the meanwhile we ask our fellow-students to follow us with an open Bible, (cheap edition,) and to cross out with a lead-pencil, reference by reference, whatever they

rify herein. In this way, page after page of the onderful Book we are studying will be found ıbodied in our own results, and the Bible as vhole will be understood as never before. It is absolutely accurate log-book—inerrant!

12th Civil (VI. Sacred) Month.

The year closes with another Philistine war, in ıich David's success excites Saul's jealousy, so he ıds assassins to kill him. But Michal saves David d deceives the Messengers, (1 Sam. xix. 8–17). ıvid reaches Samuel at Ramah, and Saul, learning ; whereabouts, sends 3 groups of spies after him, d finally goes down himself and meets with a nilar adventure! The order of incidents is as llows:—

n.	23d,	David to Ramah (1 Sam. xix. 18–19)	
on.	24th,	First Messengers prophesy, . .	Verse 20
ıes.	25th,	Second Messengers prophesy, .	Verse 21
ed.	26th,	Third Messengers prophesy, . .	Verse 21
ıurs.	27th,	Saul "all that day,"	Verses 21–24
i.	28th,	"and all that night," David escapes, .	Verse 24
b.	29th,	and comes to Jonathan. "To-morrow is new moon,"	1 Sam. xx. 1–23.

2948 A. M. 1048 B. C.

1st Civil (VII. Sacred) Month.

Sun. 1st.	"New Moon." The Feast. 1s Day, . . 1 Sam. xx. 24–26
Mon. 2d.	The Morrow "which was the second day of the month," "yesterday nor to-day;" Saul *versus* Jonathan; . . Verses 27–3
Tues. 3d.	The third day "in the morning" Jonathan and David part. Then David goes to Ahimelech, the priest, refers to "these three days," obtains bread and the sword of Goliath and flees "that day" *i. e.* thi one, verses 35–42, xxi. 1–9.
Wed. 4th.	Comes to Gath, feigns insanity, i shut out, verses 10–15.
Thurs. 5th.	David departs from Gath. (1 Sam xxii. 1.)
Fri. 6th.	And reaches Adullam. (1 Sam xxii. 1.) In the Autumnal harvest-time (2 Sam. xxiii. 13–39.)

2d Civil (VIII. Sacred) Month.

Here his family gather, and all who are in distress, or debt, or discontent, and so by the end o the month he begins to be the Robber Chief (a Robin Hood) of some 400 picked men (1 Sam xxii. 2; 2 Sam. xxiii. 8–12, etc.)

3d Civil (IX. Sacred) Month.

David goes to Mizpeh of Moab, and places his

ed parents under the King's care, (they were con-
ctions by marriage,) where they remain while
vid is in the hold (1 Sam. xxii 3–4). Tradition
's they were treacherously murdered. (Josephus)
so, it accounts for David's vengeance in Moab
a later day.

4th Civil (X. Sacred) Month.

The Prophet Gad directs David to leave "the
ld," so he and his men go to the forest of Hareth
Sam. xxii. 5); Saul hears of it; Doeg betrays
vid, and at Saul's command slays all the priests,
'e Abiathar, who escapes "after David." Nob,
city of the priests, smitten (xxii. 6–20). At this
ne David saves Keilah (1 Sam. xxiii 1–5) and
ile there Abiathar arrives (verse 6; see also 1
m. xxii. 21–23). Saul discovers David's refuge
Sam. xxiii. 7–8). David consults the Lord, re-
ves counsel and escapes into the Wilderness of
oh with about 600 men. So Saul forbears to go
to Keilah, and seeks David in the Wilderness every
y, but the Lord protects him, and Jonathan comes
d makes a covenant with him before the Lord.
us ends the first of the three months during
ich David flees before his enemies. (1 Sam.
iii. 9–18.)

5th Civil (XI. Sacred) Month.

David's second month of flight. The Ziphites
ray David to Saul, who goes to Ziph and David
d his men to Maon, on the other side of the very
ne mountain. But Saul's men compass the

mountain and are just about to capture them, when the invasion of the Philistines creates a diversion in David's favor. While therefore Saul pursues the Philistines, David escapes to Engedi. (1 Sam. xxiii. 19–29.) Saul at length returns from driving in the Philistine outposts, or scouts, and then hearing of David's new place of refuge goes down against him with 3,000 chosen men, and here he has his adventure in the cave. (1 Sam. xxiv. 1–22.)

6th Civil (XII. Sacred) Month.

David's final month of flight. Samuel dies, aged 96, after having judged Israel for 20 years up to Saul's coronation and for 38 years thereafter, *i. e.* 58 years in all, for the Judgeships of Israel had not yet been abolished, and there were Elders, *i. e.* Judges, in every Tribe, who administered the laws, so that even Saul sought honor before them. (1 Sam. xv. 30.) All Israel gathers to bury Samuel and laments for him throughout this month. David takes this opportunity to escape into the Wilderness of Paran, from whence he sends Messengers to Nabal, who treats them in a surly manner. David marshals his men and starts for Carmel to chastise Nabal. In the meantime Abigail learns of the matter, and on his approach, meets and pacifies him. (1 Sam. xxv. 1--35.)

7th Civil (I. Sacred) Month.

Abigail returns on the 1st day of the month, which Nabal was celebrating with a feast, but he was too drunk to be interviewed, so the next morn-

ng she relates her adventure, and Nabal, whose eart dies within him, becomes as stone, and on the oth day he dies, (1 Sam. xxv. 36-38,) whereupon bigail becomes David's wife, (verses 39-44) probbly the next

8th Civil (II. Sacred) Month.

The Ziphites again betray David to Saul, and oward the end of the month he comes against him ith his 3,000 picked men. This leads to David's nal meeting and adventure with Saul, after which ne latter returns to his place. (1 Sam. xxvi.) avid now resolves to escape into the land of the hilistines, so having made all the preparations, (1 am. xxvii. 1,)

9th Civil (III. Sacred) Month,

e passes over with the 600 men that were with im, and their households, to Achish, King of Gath, ith whom he abides in the royal city this month. aul gives up the pursuit (1 Sam. xxvii. 2-4)

10th Civil (IV. Sacred) Month,

fter which Achish gives David Ziklag, where he wells during the rest of his stay (1 Sam. xxvii. 5-6) nd here occurs a Chronological reference, which erves to verify our work, and fix the year as corectly placed upon the Hebrew Solar Cycle, to wit, And the time (Hebrew, *the number of days*) that avid dwelt in the country of the Philistines, was a ill year (Hebrew, *a year of days*) and four months erse 7, see margin). This is a clear reference to the itercalary year we are now discussing (2948 A. M.)

and to the one (2949 A. M.) which follows it. By consulting the calendar (page 72 Study Number. Six) it will be seen that 2948 A. M. ends with a *silent* Veadar, whose introduction floats the Lunar and Solar years together into fulness. The four months meant, are the 9th, 10th, 11th, and 12th. The 13th does not count and is always omitted in the Hebrew measure of duration. Its existence, however, allows for David's stay at Gath, previous to his more permanent move to Ziklag, and at the same time it demonstrates our analysis, and proves our yearly count to be correct; for otherwise we would have to move up or down the Cycle at least 3 years either way, in order to reach another intercalary year, the which is out of the question, for such a move would throw the whole system out of gear. The fact is it must be patent to "the wise" that we are now securely entrenched upon the correct scale of time, at the proper place, and that the voices of the 2948 years, to which we have thus far listened, testify in concert to the impregnability of our position.

Before this year expires, David gives Achish reason to believe in his protestations (1 Sam. xxvii. 8–12) and so the year closes [11, 12, (13) Civil months, Saul's 39th year]

2949 A. M. 1047 B. C.,

and the new one, Saul's 40th, begins, the whole of which David spends quietly in Ziklag, but growing in strength (1 Chron. xii 1–14) until the very

ıal week thereof. This week we will now analyze, an additional guarantee of our methods and of e absolute accuracy of the Bible. Its proper ıderstanding, moreover, is essential to the correct ıronological exegesis of the years of the Kings of rael and Judah. (See Study Number Five, pages -80.)

Toward the end of the year the hostile preparaɔns of the Philistines are consummated and the ır set in order. Achish and David come to an ;reement (1 Sam. xxviii. 1–2) and the latter joins e invading army as it passes Gath, and so they ıme to Aphek (1 Sam. xxix. 1-2; 1 Chron. xii. 19). ere they encamp on Sabbath, the 22d of the last 12th Civil (VI. Sacred) month, and on this day e lords of the Philistines find fault at David's esence. So, late that afternoon, Achish dismisses avid as courteously as possible, and orders him .ck to Ziklag as early as he can get away the next orning (1 Sam. xxix. 3–10).

Sunday the 23d, (1)

"So David and his men rose up early to depart the morning to return into the land of the Philisıes, and the Philistines went up to Jezreel" (1 ım. xxix. 11).

Monday the 24th, (2)

David is joined by others as he goes (1 Chron. xii. ı–22).

Tuesday the 25th, (3)

David arrives at Ziklag on "the third day," only

to find that it has been smitten by the Amalekites three days before; so, after fully venting their grief, his people even speak of stoning David! In his distress he encourages himself in the Lord his God, and, calling Abiathar, consults the Oracle and follows God's directions. Starting in his pursuit of the foraging party they first come upon an Egyptian slave whom the enemy had abandoned, and, having revived him, with his assistance they overtake the careless invaders by sunset. They were encamped near by and revelling over the spoil (1 Sam. xxx. 1–16).

Wednesday the 26th.

David loses no time, for he smites them from twilight (all that "evening" and the next "morning")

Thursday the 27th,

even into the evening of the next day, *i. e.* of the 27th, but 400 escaped. So they rest that night from the pursuit, and in the morning collect their spoil, and, with all their recovered possessions, and wives, return to Ziklag, (1 Sam. xxx. 17–26,) where they abide two days, (2 Sam. i. 1,) sending out gifts to their friends (1 Sam. xxx. 26–31).

Friday the 28th, (1)

The Philistines encamped at Shunem, and Saul with Israel at Gilboa (1 Sam. xxviii. 4). Saul in his fear, having consulted the Lord in vain (verses 5 and 6) sends his servants in search of a wizard. They find one at Endor (verse 7).

Sabbath the 29th, (2)

So on the evening of the Sabbath, *i. e.* its open-
g hours, after sundown, he comes disguised, and
nsults the witch. There the vision of Samuel
pears to him and sentences him, for Samuel said,
The Lord hath rent the Kingdom out of thine
and and given it to thy neighbor, even to David,
ecause thou obeyedst not the will of the Lord
or executedst his fierce wrath upon Amalek,
erefore hath the Lord done this thing unto thee
is day." And he furthermore told him that on
the morrow" he and his sons should be with him.
ow Saul had not eaten for nearly 24 hours and he
inted; but his servants, and the woman, revived
im and prepared a hasty meal, which he was com-
elled to eat, after which they went back that same
ight. (1 Sam. xxviii. 8–25.) In the morning, it
eing still the Sabbath and the last day of the year,
othing was done in Israel, and the Lord restrained
e Philistines, and so "the morrow" drew on
ace,

2950 A. M. 1046 B. C.

1st Civil (VII. Sacred) Month,

New Year's day, Sunday the 1st, (3)

nd with its morning, the battle in which Saul's
te was settled, began (1. Sam. xxxi. 1–7) and ended.
ow it was "the third day" since David had re-
rned from his own adventure with the Amalekites,
nd, as he still abode at Ziklag, uncertain what to
o, behold the news of the disaster was brought to

him, by the self-seeking messenger, whom David slew; and he mourned for Saul and Jonathan (2 Sam. i. 1–27).

Monday the 2d.

"On the morrow" after the battle the Philistines find the body of Saul, and his three sons, and dishonor them. (1 Sam. xxxi. 8–10). In the meantime, David consults the Lord, and is directed to go up to Hebron, (2 Sam. ii. 1,) which he does at once.

Soon after this the valiant men of Jabesh-gilead go to Bethshan by night, secure the bodies of Saul and his sons, burn them, and bury their bones at Jabesh, where they fast 7 days, *i. e.* probably the second week of the year, Sunday the 8th to Sabbath the 14th. (1 Sam. xxxi. 11–13.) David was all ready to move from Ziklag, and no doubt arrived at Hebron by the middle of this first week of the year. (2 Sam. ii. 2–3.) Here he settles; and at the beginning of the Sacred year the men of Judah come up and anoint him King *de jure* (2 Sam. ii. 4). He thereupon immediately sends greeting to the men of Jabesh-gilead (verses 5–7).

Abner, in the meantime, makes Ishbosheth king in Saul's place, *i. e.* over "all Israel" (ver. 8–11). Soon after this the tournament occurs, in the sequel of which Abner kills Asahel in self-defence (verses 12–32). These events open the long war that ensues, in which David waxes stronger and stronger to its end (2 Sam. iii. 1). But the crops fail, and famine more or less severe, follows, for the state of the situ-

tion was hostile to agriculture, and there was sin in he land!

2951 A. M. 1045 B. C.

The last year of the Hebrew Cycle, David's 2d. shbosheth falls out with Abner, who makes overures with David. Joab treacherously slays Abner, nd David curses his house. This leads to the ownfall of Ishbosheth, who is slain at the end of ie year by two of his own captains, whom David iereupon executes. The famine still continues, for ie crops are again insufficient. (2 Sam. iii. 6–39; iv. -3, 5–12.)

2952 A. M. 1044 B. C.

David's 3d year, the 1st of the new Hebrew ycle. All Israel now comes to Hebron, and David iakes a league with the "Elders" (Judges), and iey anoint him King over Israel. (2 Sam. v. 1–3, [–5]; 1 Chron. xi. 1–3.) It was now the 3d year f the famine, so David inquires of the Lord as to s cause, and makes amends for the sin against the ibeonites. (2 Sam. xxi. 1–9.) This was about ie barley harvest, just after the Passover, and folws David's final coronation, as the first act of the ew king over the reunited people! It is noted in ie first appendix to the 2d Book of Samuel, Chaper XXI., and is displaced by the sacred writer for ovious literary, and other reasons. Now Rizpah iarded the bodies until the autumn rains (verse 10). the meantime, David had saved the life of Meiibosheth (2 Samuel xxi. 7) the son of Jonathan

(2 Sam. iv. 4) for he inquired concerning Saul's house, diligently, and had found him (then only seven years old) in charge of one Ziba, a servant of Saul. (1 Sam. ix. 1–4.) It was not, however, until the child was older, and David had become settled at Jerusalem, that he seems to have taken him into the royal family. At the close of the year, Rizpah's devotion is reported to David, who gives a decent burial to the remains of Saul's unfortunate family, "and after that God was entreated for the land." (2 Sam. xxi. 11–14.) And so the year ended, and the *Sabbatic* year drew on!

2953 A. M. 1043 B. C.

David's 4th. A Sabbatic year. He employs it in organizing his kingdom, and defeats the Philistines; 400 years since the passage of the Jordan (2 Sam. v. 17–21; 1 Chron. xiv. 8–12).

2954 A. M. 1042 B. C.

The 8th Jubilee Year ($2562 + 8 \times 49 = 2954$ A. M. the 9th from the Exodus, see 2920 A. M.) and David spake unto the Lord a famous song which is found in the second appendix to 2 Sam. (see Chap. XXII). Organization of the Kingdom continues. Preliminary treaty with Hiram. David defeats the Philistines again (2 Sam. v. 22–25; 1 Chron. xiv. 13–17).

2955 A. M. 1041 B. C.

David's 6th year. The organization completed, and preparations made to change the Capital.

2956 A. M. 1040 B. C.

David's 7th year. He and his army now capture

rusalem, and the citadel, even Zion the city of avid; settle there at once, and begin to build "round out from Millo and inward," and Hiram assists Sam. v. 4, 5, 6–12, 13–16; 1 Chron. xi. 4–9, 10–; xiv. 1–2, 3–7). Mephibosheth (12 years old) brought to Jerusalem (2 Sam. ix. 5–13). But at e end of this year David falls into a grievous ror, for he insists upon taking a census of all Israel, th a view probably to military conquest. Joab poses him, but is at length overruled. The mat-r is described in the final appendix to the 2d Book Samuel (Chap. xxiv). It is displaced for various asons, but belongs in these early days of David d during the life of Gad the Seer, who succeeded muel. (2 Sam. xxiv. 1–4; 1 Chron. xxi. 1–4.)

2957 A. M. 1039 B. C.

So Joab and the captains of the host went out to mber the people at the beginning of the year, d they returned to Jerusalem at the end of 9 onths and 20 days (that is, late on Wednesday, the th of the 10th Civil month), and made their re-rt (2 Sam. xxiv. 5–9; 1 Chron. xxi. 5–8). Now avid's heart smote him that night, Thursday the st, and he confessed his sin, and when he was up the morning Gad, his aged Seer, was sent to him propose one of three methods of atonement. (2 m. xxiv. 10–13; 1 Chron. xxi. 9–12.) David, no had already experienced two of the three flictions, preferred to fall into the hands of the ord, whose mercies are great, so he left the matter

thus, and the Lord at once, from *that morning*, sent a three days' pestilence—Thursday-Friday, 22d; Friday-Sabbath, 23d; Sabbath-Sunday, 24th. Now the angel stood over against Jerusalem by the threshing-floor of Araunah, and David and the "Elders" (Judges) fell upon their faces, and David prayed unto the Lord, who stayed the angel's sword (2 Sam. xxiv. 14–17; 1 Chron. xxi. 14–17).

Then Gad, at the Lord's command, directed David to rear an altar where the angel stood, and he went up to do so. Now Araunah and his sons were threshing wheat, and when they saw the angel they hid themselves, but when David arrived, Araunah came out and bowed to him, who finally purchased the floor with all of its belongings for 600 shekels of gold, and 50 shekels of silver, "and David built there an altar unto the Lord, and offered burnt-offerings and peace-offerings. So the Lord was entreated for the land, and the plague was stayed from Israel," for "the Lord commanded the angel and he put up his sword again into the sheath thereof" (1 Chron. xxi. 18–27; 2 Sam. xxiv. 18–25). Now the Tabernacle at that time was at Gibeon, in the high place, and the Ark at Baal-ah, even Kirjath-jearim, and David durst not go before it to inquire of God, for he was afraid because of the sword of the Angel of the Lord (1 Chron. xxi. 28–30). From this time forward, therefore, David resolved to bring up the Ark to Jerusalem, and to build a Temple to the Lord upon

ount Moriah (1 Chron. xxii. 1). This year was
ercalary, VI. on the Cycle.

2958 A. M. 1038 B. C.

So David consulted with his captains, and they
nt abroad, all over Israel, and gathered together
bring up the Ark. And they started on the
bbath, the 29th of the 9th Civil month, but got
further than the house of Obed-edom, the Gittite.
nd there the Ark remained for three months, even
the end of the year. For God smote Uzza, but
essed the house of Obed-edom (1 Chron. xiii.; 2
m. vi. 1–11). Now it was reported to David that
od had blessed Obed, so he made great and more
derly preparations for to bring the Ark to Jerusa-
n (2 Sam. vi. 12; 1 Chron. xv. 1–24) in accord-
ce with the original programme. So the hosts
ain assemble and the year closes.

2959 A. M. 1037 B. C.

Then David and the Elders of Israel (even the
venty Judges who were the princes thereof) went
on Friday, the first day of the New Year, and
owly, even six paces only at a time, with great
re and ceremony, to conduct the Ark to Zion.
nd David danced before the Ark, and praised the
ord in a notable psalm. And he feasted the people,
robably three days, Friday, Saturday, Sunday).
nd so it came to pass that as it rested in its place
at David had pitched for it, behold it was the
bbath day! (1 Chron. xv. 25–29; xvi. 1–43; 2
m. vi. 13–19.) But Michal, still bitter for the

misfortunes of herself and family, despised David in her heart, and openly insulted him, so he not only repudiated her (2 Sam. vi. 20–23), but caused her to live in retirement unto the day of her death. Now this moving of the Ark was in the 400th year since Joshua had set it up at Shiloh, since 2560 A. M. counts as 1.

2960 A. M. 1036 B. C.

Sabbatic year. David determines to build a Temple, and is encouraged by Nathan (who now succeeds Gad), but afterwards limited by the Lord, who sends Nathan back with certain important communications. First, an unconditional promise as to the perpetuity of his line of successors; second, a reference to the "Period of the Judges"; third, the promise of a place where Israel was to be permanently planted; and, finally, that the house of God should be built by David's son after the death of the former. Then David went in unto the Lord, and rendered thanks, and the "Covenant of Salt" was made (2 Sam. vii; 1 Chron. xviii.). Note particularly verses 10, 11, in each chapter, as to the "Judges," *then* in the 448th year of their existence (2960—2513 = 447, and inclusive 448th).

2961 A. M. 1035 B. C.

David makes war upon the Philistines, the Moabites, Hadadezer, and the Syrians, to establish his Eastern boundary. He devotes the spoil to the "Temple fund." (2 Sam. viii. 1–8; 1 Chron. xviii. 1–8.)

2962 A. M. 1034 B. C.

Toi, the king of Hamath, sends his son as an am-
ıssador to David with gifts and congratulations.
he latter completes the conquest of Edom, and
turns full of honors to Jerusalem. (2 Sam. viii.
-13; 1 Chron. xviii. 9–12.)

The Period of the Judges Ends.

2963 A. M. 1033 B. C.

David in his thirteenth year now re-establishes the
gime, and confirms his family in their royal rights
/ conferring the rank of judgeship upon his sons,
they should severally hereafter come to princely
ge.

The "Period of the Judges," as such, endeth
ther here or in the next year. (2963 [or 64]—2513
r 14] = 450 years, as in Acts xiii. 15–22.) 450 years
e thirty ancient Hebrew solar cycles of fifteen
ars each, hence the calendars of these two years
963, 64 A. M.) are the "self-same" with those of
13, 14 A. M. There seems to be a relation of "a
ar to a day" between these 450 years, and the
o days that should have brought Israel to *Kadesh-
rnea* (page 88) had there been no delay. (2 Sam.
ii. 14–18; 1 Chron. xviii. 13–17.)

At the beginning of this same year, 2963 A. M.,
avid sends messengers of condolence to the new
ng of Ammon, who dismisses them with insult, so
avid sends an army under Joab to chastise him.
his having been quickly accomplished, Joab returns

to Jerusalem. But the Syrian allies rally from their defeat and return to the onset, so David himself takes the field successfully. (2 Sam. x. 1–19; 1 Chron. xix.)

2964 A. M. 1032 B. C.

And it comes to pass in the New Year season that David sends Joab with an army against Ammon, and they besiege Rabbah. But he himself tarries at Jerusalem and falls into grievous sin with Bath-Sheba and compasses her husband's death! After this Joab's efforts are redoubled, and when the city of Rabbah is ready to fall David goes down with the rest of his forces and reaps the victory. But he nearly paid for it with his own life, for it was in the assault of this city that, heart-faint with the consciousness of unforgiven sin, the slayer of Goliath met another of the same race girded with a new sword, and had succumbed to it but for Abishai.

This incident leads to Israel's oath that David should not thereafter go personally into battle (2 Sam. xxi. 15–17) for his sin was not yet discovered, and they knew not that he had been shorn of virtue. Out of the spoil of Rabbah David appropriates for his own State use the famous crown "Milcolm" (whence Malcom) of the fallen king and returns to Jerusalem. Bath-Sheba's period of mourning having in the meantime expired, David takes her to wife, and her child is born about the end of the year (1 Chron. xx. 1–3; 2 Sam. xi. 1–25; xii. 26–31; xi. 26–27.) But the thing that David had done displeased the Lord, and he sent Nathan the Prophet

unto him, with a severe sentence and unmeasured condemnation. So, after having foretold the death of the child, Nathan departed (2 Sam. xii. 1–14 and first sentence only in verse 15). Note that the child lived to be about 7 years old. In this interim Bath-Sheba bore three other sons to David, which are all *intermediate* between this particular child and Solomon, who, although he was Bath-Sheba's youngest son, was not born until a year or so after the premature death of her first one! (See 2971 A. M.)

2965 A. M. 1031 B. C.

David's 16th year. Saph the Giant, slain at Gob. (2 Sam xxi. 18; 1 Chron. xx. 4.)

2966 A. M. 1030 B. C.

David's 17th year. Goliath's brother is slain at the second battle of Gob. (2 Sam. xxi. 19; 1 Chron. xx. 5).

2967 A. M. 1029 B. C.

Sabbatic; David's 18th year. The last brother of Goliath is slain at Gath by Jonathan, the son of David's brother Shimeah, (2 Sam. xxi. 20–22; 1 Chron. xx. 6–8).

MEMORANDUM.

Now from the time of David's conversation with Nathan, relative to the Temple he desired to build, (2960 A. M.,) unto the day of his death, the collection of material progressed (1 Chron. xxii. 2–4) and the birth of Solomon gave it a new impetus. (1 Chron. xxii. 5.) David had already settled upon the site for the edifice, even Mt. Moriah, Araunah's threshing-floor, which was the Second "Bethel" (1 Chron. xvii. 1) and had doubtless received the vision of its model at an early date. This he bequeathed in due time to his son. We must

therefore regard these central years of David's reign as peculiarly devoted to the furtherance of this controlling object, and should find no cause of surprise that, save the circumstance of Solomon's birth, the Chronicles are so devoid of incident for more than a decade (2967–2977 A. M. inclusive). With the close of the latter year, however, we reach the story of Absalom, which we are able to locate Chronologically by backing the years up from 2986 A. M., which was the 40th from 2946, at which Samuel had anointed David. (2 Sam. xv. 7.) This story now deserves our attention:

2971 A. M. 1025 B. C.

David's 22d year. And the Lord struck the child that Uriah's wife had born of David's sin, and it was very sick. During the past seven years the boy had no doubt grown into the hearts of all concerned, a love that we may be sure was tinctured with the deepest solicitude upon the father's part! David recognized the summons and besought the Lord, and fasted; but in vain, for in a week the agony was over.

Then David arose and having purified himself, went into the Tabernacle and worshipped the Lord, after which he returned to his own house and ate, which thing surprised his servants, whose successors still misunderstand the true philosophy of human life! (2 Sam. xii. 15–24) And David comforted Bath-sheba.

2972 A. M. 1024 B. C.

Solomon Born. (Jewish tradition makes him to have been in his 18th year when he ascended the throne. (2972 + 18 = 2990 A. M., *q. v.*) Now the Lord loved him, and he sent by the hand of Nathan the prophet and called his name *Jedidiah*. (2 Sam. xii. 24–25).

2977 A. M. 1018 B. C.

Amnon falls in love with Tamar, Absalom's sister. 2 Sam xiii. 1.)

2978 A. M. 1018 B. C.

Intercalary year, at the end of which "two full ears" float together. David's 29th. Amnon listens o the evil advice of David's nephew and the sad tory of Tamar is the result. But Absalom meditatng vengeance, prepares for a sheep-shearing feast, t which his servants are to murder Absalom, onadab being privy to the matter, and so the "two ull years" end together, (2 Sam. xiii. 23) by virtue f the intercalary days whereby the Lunar year is loated onto Solar time.

2979 A. M. 1017 B. C. (1)

Now the feast of Absalom was manifestly a hing of vast magnitude and ambitious outlay, so nuch so that David would not countenance it with is presence, and was loath to let any of the Royal amily add to its expense by their assistance. But t Absalom's repeated and urgent instance he finally uffered all the King's sons, and Amnon the Chief Prince, to attend the feast. The plot succeeds and n the confusion Absalom escapes and flees to Talnai, son of Ammihud, King of Geshur, with whom e abides 3 years. (2 Sam. xiii. 24–39.)

2980 A. M. 1016 B. C. (2)

2981 " " 1015 " " (3)

Toward the end of this year Joab, seeing David's grief at Absalom's absence, contrives by a stratagem

to cause David to lift the ban of banishment. His efforts being successful he repairs to Geshur to persuade Absalom to return. (2 Sam. xiv. 1–22.)

2982 A. M. 1014 B. C.

We have now arrived at one of the most interesting years, Chronologically speaking, in the Chronicles of Israel, and at one whose secret would have been lost were it not for the double reference to "two full years" *i. e. intercalary years!* contained in the story of Absalom, (2 Sam. xiii. 23; xiv. 28,) with "three" (calendric) "years" between them (2 Sam. xiii. 38,) *one of which must also have been an intercalary year*, since every group of three consecutive years upon the Hebrew Cycle must contain such an intercalary year! This forces us, speaking in full view of the requirements of the Hebrew Cycle, to admit the existence of a flaw in our entire system of interpretation, *or else to furnish an explanation equal to the occasion!* Because, if we are correct in maintaining that every case in which the expression "two full years," or its equivalent, occurs in the Bible, is a mere Chronological reference to fix *an intercalary year*, we are placed in the serious dilemma of having to account for three such years in a straight block of five, whereas three in seven is the greatest number that the calendar seems able to admit—unless there be a special intercalary year which must be introduced at the end of a certain number of cycles!

Now this is exactly the case with reference to the

year under consideration. The Hebrew Calendar, within the limits of its own genus, was similar to our own. It had its *regular* intercalary periods every three years, just as ours does every four (*i. e.* on leap years.) But it is well known to those who are familiar with the principles of our own system, that we have a special rule with reference to the Centurial years, *i. e. by exception* we regard but 1 in 4 of them as "Leap years" although they are all divisible by 4! Thus 1900 A. D. is divisible by 4, nevertheless not by 400, and therefore it must be laid off as but 365 days long upon our current system!

Similar *exceptional* intercalations necessarily occurred upon the Hebrew system, and must occur upon any system that we can devise. This is easily explained. Their cycle consisted of 15 years, kept strictly Lunar at 354 days each, save that an additional month was added after every third year. This gave 5 intercalary years, 4 of which (the 3d, 6th, 12th and 15th) consisted of 34 days each, while 1 (the 9th) consisted of 35 days, and gave to the cycle (15 × 354 days) = 5310 regular days, and 171 intercalary days, making a total of 5481 days.

Now the only object of the intercalary days was to *float* "Lunar" on to "Solar" time, in order to *hold* the record of "All Past Time" as truly as possible to the count *by and at the Equinoxes!* This, however, their normal calendar did not compass any more than does our own! They therefore resorted to an intercalary cycle of a higher degree, in order

to correct a marginal difference which otherwise would have, in time, actually reversed their year.

The proof of this is as follows. We have seen that the whole cycle contained 5481 days and was regarded as 15 Lunar floated up to 15 Solar years. But upon dividing this by 365.2422+ we discover a remainder of 2.36+ days, by which amount at the close of every cycle, they got beyond the true (solar autumnal, equinoxial) new year day. This would amount to 28.4+ days, or a little over 4 weeks in 12 cycles (*i. e.* in 180 years) or (barring the small residual error which leads to an intercalation of a still higher degree,) to 8 weeks in a "Time" (*i. e.* in 360 years) or one week in 45 years! It would have amounted to 199.164 days by this time had it not been duly provided for in the system! At intervals along the line of the cycles, therefore, the calendar keepers of the ancient Hebrews must have *dropped* a number of days out of the intercalary month, or else have dropped the month itself at longer periods. (Thus at the end of every 15th cycle they *could* have dropped Veadar entirely.)

What the actual method of effecting the higher degrees of intercalation was we do not positively know, but that "Israel" possessed a most accurate method, regularly applied, the results demonstrate. It is our opinion, however, that the 15-year cycle was corrected by the special dropping of a single week out of *Veadar* at every 15th return thereof, dating of course, from the origin of the cycle, *i.e.*

that at the end of every 45th year the intercalary month, ordinarily 34 days long, was taken as only 27 days long. Hence, on such "accommodation" years the agreement with the equinoxial point, and true solar reckoning also, was as accurate as possible, although the small residual error (of .113 of a day at each) still remained to necessitate in time yet another accommodation of a still higher degree.

Now as the Ancient Hebrew Solar cycle began with 1722 A. M., it is a noticeable fact that by the beginning of the year under consideration, 2982 A. M., there had been exactly 1260 years encalendared. That is, one-half of the significant cycle of 7 Times, or 2520 years, had passed through the Chronologists' record books. But 1260 years are 84 cycles of 15 years each. Therefore 2982 A. M. was the first year of the 85th cycle, and the form of its calendar is in all respects similar to that of the initial year itself. (1722 A. M.)

But there is another important point to be noticed before proceeding with our investigation. No calendric method has been devised whose cycles are without a residual "error" that demands special intercalation at long intervals. From the nature of the motions of the heavenly bodies the solution ends only at infinity. Hence, there must have been a "residue" at the time (1722 A. M.) when the Antediluvian (7-year) cycle was succeeded by the 15-year cycle of the Ancient Hebrews.

Following the method already employed in Study

Number Six (pages 81–120) we find that this *residue* amounted to 4.164 days. This remained unprovided for by intercalation (not yet due) at that date, and of course had to be carried over (as an inheritance) to the new cycle.

That is, the solar count was *ahead* of the true count by 4.164 days when the Antediluvian Cycle gave place to the one that marked Heber's initial year.

But the later calendar tended to fall *behind* the true solar count at the rate of .113 days every 3d cycle or 15th Veadar, as we have seen above; hence in 28 periods of 45 years each (1260 years) it must have fallen 3.164 days behind, and thus have balanced the inherited error to within exactly 1 day (4.164 — 3.164 = 1)

The year under consideration (2982 A. M.) was therefore a pivotal one, not only in that it was marked by the special omission of one week in Veadar, but because the intercalation thus effected reduced the inherited error to the amount of but one round day, by which the count was still too early.

To completely reduce the error to zero 398 + additional *years* are required and bring us to the beginning of 3380 A. M., (3381 Astron. = 49 × 69. See Study Number Two, page 156; also "Discussion of Daniel's Times," page 315). It is also noticeable that except for the special omission of a week every 45 years, the ancient Hebrew cycle would have acquired an error of just 398 + *days* at the end of 2520 years!

The disclosure of such subtle Chronological beau-
es as the foregoing affords consummate proof of
ne rhythm with which the times and seasons of
od are regulated, and encourage the student in
is vigils wherein he hunts them down.

We are now, therefore, fully equipped to under-
tand the *double* reference to "two full years" in the
tory of Absalom, and to perceive that the 1st
2978 A. M.) and 5th (2982 A. M.) years of a particular
lock (2978, 79, 80, 81, 82 A. M.) were intercalary so
ell as the 4th (2981 A. M.) The situation arose
om the fact that 2981 A. M. was the last year of
a third cycle," or of a 45-year period, at which
eadar was reckoned at 27 instead of 34 days,
hich had the apparent effect of making both 2981
nd 2982 intercalary in common estimation, for the
eek that ordinarily would have been held "silent,"
t the end of 2981 A. M., became *active*, as the first
eek of 2982 A. M. The common mind will con-
der 1900 A. D. as a Leap year out of which it has
een cheated of St. Valentine's day, and to the Chro-
ologist it will still be *intercalary*, though in a nega-
ve sense!

In such a negative sense, therefore, do we regard
ne year 2982 A. M. as an intercalary one, in which
two full years," a Solar and a Lunar, were floated
ogether in a special way, and as the one spent by
bsalom in Jerusalem, after his return from Geshur,
nd before he saw his father's face (2 Sam. xiii. 38,
iv. 28). Absalom returned at the beginning of this

year. When it was over it completed "two ful[l] years," because it was practically considered as a[n] intercalary year. Toward its end Absalom sent fo[r] Joab, but he would not come to him (2 Sam. xiv. 23–29).

2983 A. M. 1013 B. C.

So Absalom sent a second time to Joab, and waited until it was hopeless, for Joab failed to pay any attention to his summons. It was thereafter that his servants set fire to Joab's field of barley; hence this season must have been at the end of the 6th Civil month, near Nisan, at which time only would barley be ripe enough to burn. This reckless piece of strategic brutality brought Joab at once, and the only wonder is that such an inflammable nature as Joab's was not itself ungovernably excited. The interview led to a reconciliation between David and his son at about Passover Season (2 Sam. xiv. 29–33).

2984 A. M. 1012 B. C.

Having deeply laid his plans Absalom now commences to steal the hearts of Israel from David. He had forfeited his judgeship, by his own acts, and though complaining thereat, his schemes looked to far greater dignity. (2 Sam. xv. 1–5.)

2985 A. M. 1011 B. C.

Absalom's intrigues continue until he wins Israel and his plot is ripe for rebellion. (2 Sam. xv. 6.) This was the 40th year from 2946 A. M., at the beginning of which Samuel anointed David.

2986 A. M. 1010 B. C.

'' And it came to pass *after* forty years,'' etc., that
›salom's conspiracy came to a head. He rallied
'ael at Hebron, and David went into voluntary
ile across the Jordan. In the single decisive bat-
which quickly followed, treason came to its just,
t dismal end, and Absalom paid the penalty of
sins. (2 Sam. xv. 7–37; xvi.; xvii.; xviii. 1–32.)
t the king's grief turned the victory into mourn-
;, until at Joab's insistence David suppressed his
'row and appeared before the people. His
ımphant return to Jerusalem soon followed, and
clemency to his enemies went into a proverb.
t there remained much bitter feeling between the
o factions of Israel and Judah. It culminated
›ut Passover in Sheba's rebellion, which was soon
t down by Joab, and before the year was out the
ıgdom was reorganized. (2 Sam. xviii. 33; xix.,
.)

2987 A. M. 1009 B. C.

Гhe Kingdom apparently recovers its tone, and
.vid begins to set his affairs in order, for the
'oic days of Israel were on the wane, and a new
. stood at the door.

It is proper here to allude to the cycle of Pro-
etic years referred to in Ezekiel i. 1 and iv. We
/e already discussed the matter in Study Number
'o (see page 156, opposite 3381 A. M.) in its typ-
l form; but, as the sequence of the several years
ually typified by Ezekiel's 390 days for "Israel,"

and 40 days for "Judah" begin at the date we ha now reached, it is in order to anticipate the unrolli of the scroll at once.

The year 2986 A. M. had just witnessed the rev of Absalom and that of Sheba, and the curre one, 2987 A. M., marks only an enforced curbing Israel's rebellious spirit, which, in 390 years, is du punished. Israel's period is divided into 30 and 3 years. The first 30 expire in 3016 A. M., at whi time Solomon begins to sin with Ashtoreth. Th personal sin culminated in 3020–21 A. M. (1 Kin xi. 33.) Thus 3017 A. M. is the first of Israe remaining 360, which run out with 3376 A. Judah's period of 40 years commences with th next year, 3377 A. M., (see Study Number Tw page 155,) and the first 30 fetch us to the Captivit year, 3406 A. M., (see Study Number Two, pag 161–2). The 10 remaining years begin with 340 A. M. and fetch us through 3416 A. M., which mark the beginning of the Desolation, (see Study Num ber Two, page 166,) and terminates the Hebre Cycle!

It is between the years 3406 A. M. and 3416 A. M to wit, in 3410 A. M., that Ezekiel goes through hi typical siege, (see Study Number Two, pages 164 5,) and, by dating his Book of Prophecies in th "30th year," (see Ezek. i. 1,) connects with typ and antitype in a most intricate manner. (Se Study Number Two, page 156). We have merel outlined this matter here and with a view of illus

ting the accuracy and minuteness with which the
ronological Inspiration of the Bible is bonded
o one harmonious whole. The Period of Deso-
on commences with 3417 A. M., the first year of
New Cycle, and its 70 years carry us forward
ough 3486 A. M., (the 4th of Darius Hytaspes,
Zech. vii.,) and thus *to* 3487 A. M., at which a
v Sabbatic and Jubilee Count begins and pro-
sses in an orderly manner down to the "Day"
Messiah the Prince!

The Bible contains meat for all manner of men
due season, and, while it requires the exercise
the keenest patience and application to appre-
te such points as the foregoing, we cannot refrain
m presenting the matter to such as may relish it,
by means of this very sequence, we connect at
ce with Daniel's "times and seasons" and thus
t another net over the whole matter of Chro-
ogy as such. (See pages 315–328.)

2988 A. M. 1008 B. C.

Sabbatic year (2988 A. M. = 2989 Astr = 427 + 7)
vid calls Solomon, announces his intention to
ke him his successor, charges him to build the
mple, and outlines the plan, together with the
ys and means (1 Chron. xxii. 6–16).

2989 A. M. 1007 B. C.

David's 40th year, reckoning from the death of
ul and his going up to Hebron. But his 40th,
koning from the time he was anointed by the
n of Judah, does not begin until the Passover Sea-

son, *i. e.* 7th Civil month. David being old (1 Kings i. 1–4) Adonijah takes advantage of the opportunity to usurp the kingdom. (1 Kings i. 5–10.)

2990 A. M. 1006 B. C.

Nathan reports the matter to Bath-Sheba, who goes to David. The latter summons Zadok, Benaiah, and Nathan, and sends Solomon with them to Gihon, where they anoint him, and blow the trumpet. This disturbs Adonijah's feast, disperses its guests, and sends the usurper himself to the horns of the altar (1 Kings i. 11–53; 1 Chron. xxiii. 1.)

David, assisted by his associate Solomon, now revises the organization of the entire kingdom, filling up vacancies, and even seeking out men whose reward had been delayed for years (1 Chron. xxvi. 31; xxiv., xxv). This accomplished, he summons all Israel, its Princes and Levites, to a more ceremonious coronation of his son, and to give them his final instructions (1 Chron. xxviii. 1–8; xxiii. 2, 24–27; xxix. 1–5; xxii. 17–19). They come together at once, bring gifts, (1 Chron. xxix. 6–9,) and at the ensuing feast, he publicly charges Solomon with the kingdom (1 Chron. xxviii. 9–10) and gives him the Patterns of the Temple (verses 11–12). After which he and all the congregation bless the Lord, and worship Him (1 Chron. xxix. 10–20). The next day they sacrificed, and burnt offerings, and feasted before the Lord with gladness, and on that day they made Solomon, the son of David, king the *second* time, and anointed him to be the chief governor

ıstice !) and Zadok to be priest. This was David's
rmal abdication in favor of his son, (1 Chron. xxix.
-25,) for he soon perceived that his days were num-
red, so with a few parting instructions to his son
Kings ii. 1–9) and a final Psalm to Israel (2 Sam.
iii. 1–7) he is gathered to his rest at about the
ginning of the 8th Civil month. It was a month
Sabbaths, (1st, 8th, 15th, 22d, 29th,) and the Rest
ıt David then entered hath not yet been broken !
Kings ii. 10–11 ; 1 Chron. xxix. 26–30.)

Thus Solomon sat upon the throne of David, his
her, and his kingdom was established greatly (1
ngs ii. 12). Adonijah's plot to reappear upon the
ene is nipped in the bud, he and Joab slain, and
oiathar sent into retirement. At the same time
imei is sent for, and his limits closely drawn, (1
ngs ii. 13–46). Soon after this Solomon visits
beon, probably at Pentecost season, and God
ves him wisdom in excess of all who went before
followed after, for as the Chief Justice of a new
gime he had prayed to be endowed with righteous
scernment (2 Chron. 1. 11–12). Commerce, indus-
and enterprise, marked his Reign of Peace from
beginning, so, as soon as he returned from his
ırney, he put his hand in earnest to the pursuits
a Golden Age. (2 Chron. i. 13–17.)

2991 A. M. 1005 B. C.

Solomon's 2d year of total, 1-2 of sole reign, 10th
ar of the cycle. Shimei returns from Gath in
e New Year tide and is executed (1 Kings ii. 39–

46). The expression "many days" (1 Kings ii. 3 refers to the preceding intercalary days, which ende a "*three-year period*" on the cycle. Solomon no marries Pharaoh's daughter (1 Kings iii.), organiz his kingdom (1 Kings iv.), makes a compact wit Hiram (1 Kings v.) and begins to prepare the fin details for building the Temple (2 Chron. ii. 1–18

2992 A. M. 1004 B. C.

(2 × 2 × 2 × 2 × 11 × 17 = 2992.) The busy hum c peace resounds throughout the land, and the prepa rations for the founding of the Temple are consum mated. But Solomon rejected the antique Ston which Zadok proposed for a foundation to the ed fice, and proved how short is mortal wisdom, after al when measured by Immortal guage!

2993 A. M. 1003 B. C.

12th year of the Cycle. The 480th from the Exo dus; (2513 A. M + 480 = 2993 A. M.); the 4th yea of Solomon's total reign, the 3-4 of his sole reign In it the Temple was FOUNDED, even on Friday the 2d day of the XI. Sacred (8th Civil) month. (Chron. iii. 2; 1 Kings vi. 1; verified and vindicated with full justification to St. Paul, Acts xiii. 14–22. From here on see Chronology of the Reigns of th Kings of Israel and Judah, which table overlap onto this one so as to effect a perfect splice. (Stud Number Five, Pages 1–80.)

In discussing this matter, Mr. J. B. Dimbleby Premier Chronologist of the British Chronologica Association, remarks as follows:—

"It is proper to give the ⊙ Eclipse test of 480, ie years which 1 Kings vi. 1, says elapsed between ie Exodus of the Israelites, and the laying of the oundation of the Temple by Solomon.

⊙ 2513 was exodus year.
397 added.
⊙ 2910 Saul anointed king.

"Now as the solar cycle proves that the Exodus can e placed in no other year than 2513, A. M., and also iat Saul was made king in 2910 A. M.; and as several stronomical tables place Eclipse No. 1 of the Sun in ie years specified, we are absolutely certain of the 30 years ending in 2993 A. M."

That the above is correct may be proved in a mple manner, thus: Between the *end* of 2513 A. . and the *beginning* of 2910 A. M. there are exactly 96 years. But 22 eclipse cycles at 18.0287 ± years ıch = 396.63 ± years. Therefore, it must be evident ie merest tyro that the eclipse era overlaps, and ence that a *repetition* of some eclipse or other was osolutely necessary. Now it was Eclipse No. 1, and reoccurred in January, 1879 A. D., for the 186th me since the year of Exodus, and will repeat gain early in 1897 A. D. for the 187th time.

RECAPITULATION.

With the exception of the order of events from eborah to Abimelech (the sum totals being the ıme) the Premier Chronologist of Great Britain

gives "the following as the Chronological order c the Book of Judges. The first column to the right i the number of years mentioned in Scripture, excep where no Bible reference is given on the left. Th column on the extreme right is the year of the Worl from Adam's Creation, which is simpler than givin the year before Christ, inasmuch as it shows an ur broken and consecutive line of history; but the tru B. C. year for any of the years can be found b deducting them from 3996, which was the true yea of our Lord's birth. To find the Biblical B. C. yea they must be deducted from 4004. The sign ⊙ represents the eclipse line of time, which is an un alterable factor and is the total eclipse of the sun Line I., No. I., or the first eclipse in the chart of 18 years, the occurrence of which is regularly noted in the 'List of Astronomical Years.'

SECTION A.

			A.M
Num. xxxiii. 3. The Exodus on Tuesday, 15th of I. Sacred month, 2513			⊙2513
Deut. i. 3. Forty years in the Wilderness .	40	MORE	2553
Joshua died aged 110, after judging 20 years.	20	"	2573
Jud. iii. 8. The Chusan Oppression period. .	8	"	2581
Jnd. iii. 11. Othniel delivered Israel, and forty years of rest followed.	40	"	2621
Jud. iii. 14. Moabite Oppression by Eglon, who was slain by Ehud.	18	"	2639
Jud. iii. 30. Eighty years of rest. . . .	80	"	2719
Jud. iv. 3. Canaanite Oppression. Deborah and Barak deliverers at its termination. .	20	"	2739
Jud. v. 31. Forty years of rest. . . .	40	"	2779
Jud. vi. 1. Midian Oppression. . . .	7	"	2786
Forward . . .	273		

Bronghi forward .	273		
ıd. ix. 22. Gideon, (Jerubbaal) delivers (Jud. vi. 7–40; vii., viii., ix.) and Abimelech usurps.	3	MORE	2789
ıd. x. 2. Tola was judge.	23	"	2812
ıd. x. 3. Jair was judge (Samson 20 years.)	22	"	2834
ıd. x. 8. Amorite Oppression; end of 300 years in 2852* (Jud. xi. 26.)	18	"	2852
ıd. xii. 7. Jephthah a judge in North-east. (Eli in S. W.) See sec. B. . . .	6	"	2858
ıd. xii. 9. Ibzan a judge in North-east. . .	7	"	2865
ıd. xii. 11. Elon " " (Eli in S. W.) See sec. C.	10	"	2875
ıd. xii. 14. Abdon a judge in North-east. (Eli in S. W.) See secs. B, C. . . .	8	"	2883
li judge in South-west; his last 7 years. See secs. B, C, E. (overlap.). . . .	7	"	2890
amuel succeeded Eli in 2890, and after ruling his first 20 years, anointed Saul king in 2910. Secs. B, C, E.	20	"	⊙2910
cts xiii. 21. Saul died in 2950, having reigned 40 years, during which Samuel was priest 38 years, as he died about 2 years before Saul. See secs. B, C, E.	40	"	2950
Sam. v. 4. David succeeded Saul in 2950 and reigned 40 years	40	"	2990
Kings vi. 1. Solomon succeeded David in 2990 and after reigning three years, laid the foundation of the Temple in his fourth. .	3	"	2993
Total of years	480		2993

"Thus from the Exodus in 2513, to the Founda-ion of Solomon's Temple in 2993, are the 480 years ıentioned in 1 Kings vi. 1. 'In the 480th year after he Children of Israel were come out of Egypt, in he fourth year of Solomon, the House of the Lord egan to be built.' That the years 2513 and 2993

* The conquest of Heshbon was in 2552, the year before entering ıe Promised Land, therefore the 300 years ends with 2852. See 'umbers xxi. 25 and 32.

are correct, we have a host of proofs, but the Sola Cycle, which is astronomical time, determined also by eclipses and transits, sets the question at rest Table *l* (Study Number Six, page 72) of the Ancien Hebrew Solar Cycle gives Tuesday, 15th of I Sacred (7th Civil) month for the Exodus, and Friday 2d of 8th Civil month, 2993, (*also Table l*,) for laying the Foundation of the Temple. We cannot alter these dates without displacing the orbs of the solar system.

SECTION B.

			Sections.
	A. M. 2850	Eli began to rule.	
1 Sam. iv. 18.	40	Eli ruled 40 years	
	2890	Eli died.	A, C, E.
Sam. 1 vii. 2.	20	Ark at Kirjath and Samuel judge.	
" vii. 13.	2910	Philistines subdued and Saul made king.	"
Acts xiii. 21.	40	Saul reigned, and Samuel judge 38.	
	2950	David succeeded.	"
2 Sam. v. 4.	40	David's reign.	
	2990	Solomon King.	"
1 Kings vi. 1.	3	His 3d year ended.	"
	2993	4th year, Temple begun.	

"We are certain that the Temple of Solomon was Dedicated in the year 3000 A. M., because the days and dates do not accord with the form of any

ther year than Table *d*. See Dedication of Solo-ıon's Temple in the 1st month, called VII. Sacred of ıat year, as shown in Study Number Five, pages 2–27. We are told that the building was finished in years (1 Kings vi. 38), therefore, to find the year hen Eli began to rule, and thereby complete the reach in Section A., we have only to tabulate the ible references.

"As Eli lived 98 years (1 Sam. iv. 15), and ruled o (verse 18), he was 58 when made a Judge, and ould be born in 2792.

"We shall, by continuing to use the A. M. year, ee how all these facts are consecutively worked ut by other Sections, and find, as he died in 2890, hat his last 7 were.

SECTION C.

			Sections.
	2834	Death of Jair.	A.
	16	of the 18 Amorite Opp.	
	——	and Samson judge.	
	2850	Eli made judge.	B.
	2	Last 2 of Oppression.	B.
	2852	Jephthah N. E. judge.	A.
	38	Remainder of Eli's 40.	
	2890	Samuel after Eli.	A, B, E.
	20	Samuel's first 20 years.	
	2910	Saul anointed king.	A, B, C.
ıcts xiii. 21.	40	Saul's 40; Samuel died in 38th yr.	A, B, C.
' (*Forward*)	2950	David succeeded.	A, B, C.

			Sections.
(*Bro't for'd*)	2950	David succeeded.	A, B, C.
2 Sam. v. 4.	40	David's reign.	
	2990	Solomon succeeded.	A, B.
1 Kings vi. 1.	3	Solomon ended his first 3 years.	
	2993	Solomon began his 4th year, Temple founded.	

"Samuel was born at the end of the intercalary year 2852, (see Table *f*,) and died aged 96.

SECTION D.

2834	Death of Jair. See Section A.
20	Samson's 20 years "in the days of the Philistines."
2854	Eli succeeded Samson, but, as intimated by Usher, as a civil judge, only, at first. Note that Jud. xvi. 31 is *not* another 20!

"Usher places the commencement of Samson's rule in 2843, but in that case there was no Chief Judge in Israel after the death of Jair, in 2834, (up to which period the line of chief rulers was complete,) to 2850, when Eli began to take authority. It is evident from Judges xv. 20, that Samson's twenty years were during the Philistine domination, which rose with that of the Ammonites when Jair died. It was a fitting period for a man of Samson's powers to annoy the alien rulers.

SECTION E.

Line of time without North-east Judges.

udges x. 3.	2834	Death of Jair	A, C, D.
	16	of the 18 Amorite Opp. and Samson judge.	
	2850	Eli's rule began.	B, C.
Sam. iv. 18.	40	He ruled 40 years.	B, C.
	2890	Samuel succeeded.	B, C.
	20	Ruled his first 20.	
	2910	Anointed Saul.	A, B, C.
\cts xiii. 21.	40	Saul reigned 40, dying 2 years after Sam'l.	A, B, C.
	2950	David succeeds Saul.	
Sam. vi. 1.	40	David's reign.	
	2990	Solomon succeeded. Counts as 1 throughout.	
	3	Added to reach.	
	2993	Solomon's 4th year."	

SECTION F.

RECORD BY LOG-BOOKS.

'he Book of Exodus	2513½	to	2553½	A. M.	40	years
" " " Joshua	2553½	"	2573½	"	20	"
" " " Judges	2573½	"	2890	"	316½	"
st " " Sam'l.	2890	"	2950	"	60	"
d " " "	2950	"	2987	"	37	"
st " " Kings as far as chap. vi. 1	2987	to	2993½	"	6½	"
Total	2513½	"	2993½	"	480	years

GENERAL SUMMARY

OF THE TRUE CHRONOLOGY.

Finally from Adam to the Flood was 1656 years (Gen. v.), for the detailed Chronology of which see Study Number Six, pages 7–24.

And from the Flood to the death of Terah was 427 years (Gen. xi. xii. 4; Acts vii. 4), for the detailed Chronology of which see Study Number Six, pages 25--42.

And from the death of Terah to the Exodus was 430 years (Exod xii. 41; Num. xxxiii. 3), for the detailed Chronology of which see Study Number Six, pages 45-49, and Study Number Five, pages 81-156.

And from the Exodus to the Founding of Solomon's Temple was 480 years (2 Chron. iii. 2; 1 Kings vi. 1), as set forth in this present Study, pages 23–202.

And the total as above is 2993 years, 7 months, and 2 days, even from Sunday, the 1st day of the 1st Civil month of the year 0 A. M., to Friday, the 2d day of the 8th Civil month of the year 2993 A. M., which was in Solomon's 4th year.

[Now the Temple was Dedicated in the 11th year of Solomon's reign, in the 7th year of the building, which was the year 3000 A. M., or 996 B. C. (1 Kings vi. 37-38; vii., viii., 2 Chron. vii.) and in it the stone which the builders had refused—even Bethel "the House of God"—became the Head-stone of the finished human effort!]

But the Period of the Kings of Israel and Judah

vers 507 years and splices onto our present table the 4th year of Solomon.

Its detailed Chronology will be found in Study umber Five, pages 1–80, and Study Number Two, ges 141–200.

This brings us down *to* the year 3445 A. M., or years into the Period of the "Desolation of the and," and leaves us the interesting number 2555 ars! (365 × 7! See Study Number Two!) yet to considered. (6000 — 3445 = 2555.)

The table upon page 172, Study Number Two, will seen to end with the year 3444 A. M. It was a bilee year; the 18th. This is proved by applying e rule found on page 154, Study Number Five, 444 — 2561 = 883; 883 ÷ 49 = 18 + 1,) Q. E. D.

Again: From 3444 A. M. to 5894 A. M. are 2450 ars, *i. e.* 50 × 49. Hence 5894 A. M. is also a Jubilee, d the 68th from 2561. Thus 5894 — 2561 = 3333 = 8 × 49) + 1.

Therefore, from the Exodus (2513 A. M.) to 5894 M., which is our own 1895–6 A. D., it is 1 more bilee, which brings us to the 69th Jubilee.

Now our preliminary discussion of "the times and asons of Daniel," as set forth in this current Study, ages 315–327,) is our guarantee that, with God's lp and man's patience, we can also set this remaing block of seven *Solar* "Times," (2555 years) in der. Aye, and by virtue of having been permitted unseal the final vision of Daniel (page 324) we n stretch the calendar prospectively through *to* the

year 6001 A. M. and so cover the first six "days," of a full week of the Days of God, which are 1000 years apiece! (3406 + 2520 + 30 + 45 = 6001 A. M.)

"Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days," (3406 + 1260 + 1335 = 6001 A. M., Dan. xii. 12) for having seen the first he may see the last of that blessed 7th thousand days! (6001–7001 A. M.) which is

THE MILLENNIUM.

AMEN.

THE RIDDLE OF HISTORY.

PART II.

BIBLICO-LITERARY EXCURSUS.

Signs in the Heavens.
The New Star in the East.
The Nature of the Midnight Cry.
Chronology and the Advent.
Daniel's Last Vision Interpreted.
The Columbian Eclipse.
A National Responsibility.
Nov. 4th, and Daniel's 2,300 days.

"And there shall be signs in the Sun, and in the Moon, and in the Stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken."

S. Luke xxi. 25–26.

BIBLICO-LITERARY EXCURSUS.

SIGNS IN THE HEAVENS.

DURING the springtide of the current year (1892) will be remembered that the heavens contained everal notable conjunctions and stellar configura- ons, which (together with the recurrence of un- sually brilliant displays of the northern light, and ter of sun spots and coincident phenomena) verified ur general forecast as set forth in the Second series f the Frank Leslie Articles.* From among the nu- ierous "interviews" which were begotten of this oncert of Celestial events we select a few from ie February papers and digest them here, not ierely in order to recall the events themselves but iore particularly to serve as an Introduction to the ill text of a Lecture delivered during that season at Iusic Hall in Boston.

Many assertions made in the Second Series of ie Leslie articles ("The Coming Crisis") seemed to idicate our belief in Astrological indications as ich, *i. e.* without any qualification. It was to cor- ect a possible misapprehension in these premises iat the following interview was granted to a repre- entative of the *New Haven News*, on the 1st of ebruary.

---

* See Study Number Seven, pages 179–223.

"Your last series of articles in *Frank Leslie*[']s *Illustrated Weekly*, Professor, seem to have ha[d] rather of an Astrological leaning," said the *New*[s]man. "Do you believe in Astrology?"

"In a proper sense, yes, or else I would have t[o] reject the story of the Magi and much else in th[e] Bible. Daniel, for instance, was a finished Astrolo[-]gist; so was Joseph."

"If such is the case, you certainly ought to se[e] something important in the configuration of th[e] heavens this year which you make out to be such a[n] important one."

"And I do; the heavens are full of 'signs,' an[d] they will succeed each other to the very end of th[e] century. You can see a beautiful and most signifi[-]cant sign any night by looking in the west an hou[r] after sundown—the present conjunction of Jupite[r] and Venus*—I believe it is one of the signs of the approaching Advent."

A Rare Phenomenon.

"But have not similar conjunctions often occurred before?"

"Yes and no. As a phenomenon, such a *close* conjunction in such a significant section of the Zodiac is certainly a rarity. Those of Jupiter and Venus, however, have been more frequent than any others. Since the days of Luther some 21 such planetary groupings within a very limited area of the heavens, have occurred. The most remarkable of

* The reader will bear in mind the date Feb. 1st to 6th, 1892.

were in Luther's own lifetime (1507, 1511, 1524 d 1544 A. D.), when Mars and Saturn, and once ercury, were also within noticeable proximity.

"There is no exception to the fact that these ents have always synchronized with terrestrial atters of historical importance, and I believe they vays will. They were originally set in the sky for gns and seasons, and have been true to their ission ever since the days of Adam. But under-ind me here: while we cannot predict in advance iat they signify, we can almost always look back d point out what they synchronized with.*

"For instance:—The earliest record we possess of occurrence of this kind is of Chinese origin. It related that a conjunction of Mars, Jupiter, Saturn d Mercury, in the constellation of Shi, was as-med as an epoch by the Emperor Chuenhio, and has been found by M. M. Desvignoles and Kirch at such a conjunction actually did take place on ebruary 28, 2446 B. C.,† between 10 and 18 degrees Pisces.

* It is one thing to believe in the accuracy of a chronometer, it is ite another to consider it as the "governor" of Time! Thus I lieve in the agreement of the Celestial phenomena with mundane ents, but I do not accord to them the ruling dominance over these ents, nor do I believe that dabsters at mysterious thresholds can in-pret them, *even after the events!*—to say nothing of their inability to id their meaning in advance! I worship the *Creator* of the universe, d believe that it harmonizes with His plan, date by date, but I look ly at *ex post facto* interpretation as reliable in these premises.

† 2446–8 = 2438 B. C. True Chronology, 3996 – 2438 = 1558 A. M *v.* Study Number Six, page 20.

"This year, upon the true Chronology, was 155 A. M., or the year Shem was born. The Moon also came into the group, and all of its element were within an arc of 12 degrees. I believe tha the Chinese era dates from Shem, (Shi) who was th son of Fohi or their Noah.

"Take another instance:—At the autumna equinox of 1186 A. D., Mercury, Venus, Mars, Jupiter and Saturn were in conjunction between th wheat-ear of Virgo, and Libra. The Waldensian persecution was just then at its height. This was th real beginning of the Reformation. Their persecution began in 1179 A. D. Thence a Lunar 'year o years' forward (354 years) brings us to 1533, and finds Luther with the 'Little Book' unsealed. Hi Bible translated was published the next year (1534 A. D.), and thence, forward a Solar 'year of years,' (365 years,) brings us to 1899 A. D.

The Star of Bethlehem.

"The important thing in all of these conjunctions is the place, *i. e.* the celestial locality where they occur. These were anciently called the Houses but are now the Signs of the Zodiac. For instance, a conjunction in the constellation of Pisces is a forerunner of Spring, and has always been looked upon as a premonition rather than a harbinger of events to follow. The disrepute of Astrology has arisen out of a misunderstanding. The school presided over by Daniel never pretended to tell 'fortunes' or to cast 'horoscopes,' but I am satisfied

that it could read tendencies as readily as 'phrenologists or graphologists do.'

"The present conjunction of Venus and Jupiter takes place in Right Ascension 23h. 27 ½m., or nearly at the equinoctial point; it occurs in the constellation of Aquarius, where it overlaps the original constellation of Pisces, in fact, peculiarly in both by this very overlap. It will be on a meridian passing through the constellations of Cassiopea, Andromeda, Cepheus and Pegasus in the North, and Phœnix in the South, all of them significant in fable and of deep Biblical import in such an Astrological sense as Daniel and Joseph understood, but which now is practically a lost science.

"Take for instance Cassiopea: many of us are expecting the reappearance of the so-called Star of Bethlehem in this constellation or on its colure. It is the most splendid celestial body ever recorded, and may now shine forth at any moment. It was seen by Loviticus in 945 A. D., again by Jean in 1264 A. D., and finally by Tycho Brahe in 1572 A. D. It is believed to reappear in alternate periods of about 308 and 319 years, and consequently may be looked for from now on.* When it begins to shine, it will become brighter than Jupiter in the course of a few weeks. Tycho Brahe was one of the most eminent astronomers of his day, and he

* The true period seems to have been lost, and until the star reappears we can only form conjectures in the premises. See Study Number Two, page 115.

describes the last appearance of this star as very sudden. He says that on returning home on the evening of November 11th, 1572, he was surprised to find a group of country people gazing at a star which he was sure did not exist half an hour previously. It was then as bright as Sirius, which is the largest star in the heavens, and could be seen during the day. It continued to increase in brightness until it surpassed the planet Jupiter. Its brilliancy did not diminish until December, and so continued until March, 1574, when it wholly disappeared. As it had no sensible parallax, it must have been far more distant than Neptune; its light was at first white, decreased to yellow, became ruddy and finally a livid white.

SIGNIFICANT OF CHANGE.

"Its reappearance may be looked for on the meridian belt marked by the present conjunction of Jupiter and Venus, and it is this in particular that makes the conjunction significant—in fact, it is a real 'sign in the heavens' to such as can accept it, because it occurs in the last Hour into which astronomers have divided the heavens from time immemorial. Mercury, significant of 'Change,' comes appropriately to the same colure about a month later, and who shall predict what Spring will witness?"*

* It is needless to give any summary of the notable events which have intervened between last Spring and the revolution of the year, (Autumnal Equinox,) for we are confident that our readers have followed them quite as closely as ourselves. (Heb. x. 37!)

"But do you believe, Professor, that this is the original Star of Bethlehem, *i. e.* this variable star in Cassiopea?"

"No. This star received its name in modern times, and its periods do not warrant that belief. They reverse, however, so as to mark the year in which Omar captured Jerusalem, 637 A. D. My own belief as to the real Star of Bethlehem is that it was an extraordinary and phenomenal body—a light that moved and went before the Magi. But these Wise Men were forewarned to look for it by other Astrological facts which preceded its appearance."

"In what way?"

"Well, it is somewhat of a story. Briefly, the event that first placed them on their watch was a conjunction of the planets Jupiter and Saturn. Kepler believed that this conjunction itself—similar to the one now drawing to a focus—was the very "star" of Bethlehem so-called. He calculated that Jupiter and Saturn came into conjunction three times in the year 747, A.U.C., and that in the last half of this same constellation, Pisces! He accordingly placed the birth of the Saviour in 748, A.U.C. Ideler, pursuing Kepler's calculations, verified them, and later Encke furnished us with the following data to determine these three remarkable conjunctions. The first took place on the 29th of May in 21 degrees Pisces, when the planets were visible in the East before sunrise and Jupiter and Saturn were only a degree apart; the second, on October 1, in 18

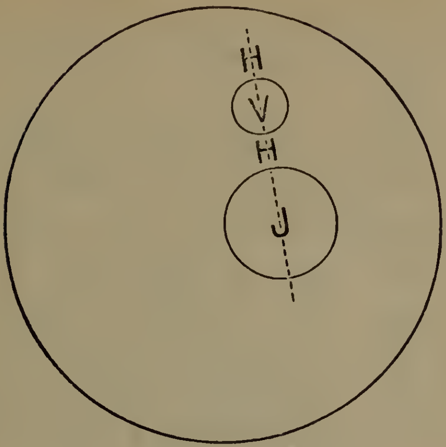
degrees of Pisces; and the third on the 5th of December, in 16 degrees of Pisces. Ideler, therefore, placed the birth of the Redeemer in 747, A. U. C.

Christ and His Bride.

"You see then," continued the Professor, "that we have the ablest astronomers involved in legitimate speculations concerning just such a conjunction as is now about to recur in plain sight and in the same sign and constellation (by overlap); so the sneer of ridicule that ignorance always launches at anything serious is disarmed beforehand. However, that is neither here nor there; the present conjunction of Jupiter and Venus is as far more significant than that of Jupiter and Saturn at the Nativity as the Second Advent will be more momentous than the First.

"As I read the matter Astrologically, the present conjunction is in the "Sign" of Marriage—the Planets may stand for Christ and His Bride, the conjunction or marriage appropriately occurs in the old constellation of Spring, and all Adventists believe that the Signs of Spring are patent all about us. You newspaper people call them the signs of the times, and find plenty to keep your columns newly loaded every day—they are all predicted in the Bible; you can find suggestions for your very display lines there if you look sharp.

"But to return to the conjunction of Jupiter and Venus:—On the 6th of February, at about 10 o'clock P. M., these planets will come to within less than a degree of each other, almost touching. The astron-



omers of Australia will obtain a magnificent view of this spectacle. Venus will be just above Jupiter, with a small strip of heaven between them. And now let me point out a very startling 'coincidence' —for so I presume you will call it. You probably remember that last Spring* I called attention to the fact that the Jewish year, then beginning and now ending, is the 5651st on their calendar, and is represented by the Hebrew letters H. V. H. A., which I pointed out "*suggested*" H. V. H. J. (A being 1 and J being 10.) Now these letters read backward, as the Hebrews do, spell out the Word Jehovah! So also does this conjunction write this very Name upon the vault of Heaven, for, reading the *acrostic* of the "Sign" upwards, we have Jupiter, Heaven, Venus, Heaven, or J. H. V. H., and reading it downwards, by its Hebrew numerical suggestion, we have 5651, the number of the very year now dying!"

* See Study Number Seven, page 20.

A Very Critical Year.

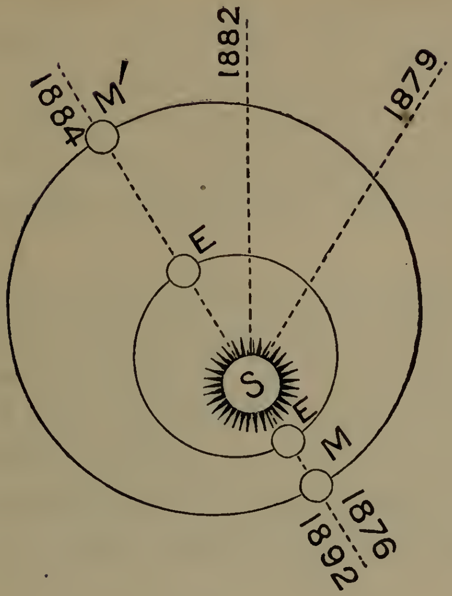
"But you don't attach any significance to this, do you?"

"Of course I do. Everything is significant to the watchers; I have a friend who reads, and reads accurately, a correspondence to the current spirit of the times in the wings of a butterfly, or a blade of grass—all things now portend 'Change.' Do you suppose that the activity of Nature is not reflected through her own realm, or that Mind fails to mould everything in its own sphere? You may rest assured that those skilled in the art of reading between the lines (of everything), find harmony where some of us least expect it."

"Do you think that the great conflict among nations will break out this year?"

"That is hard to say with any authority. I think that it must come soon; moreover, the year 1892 has been the year looked forward to by most European nations as the one by which their reorganizations and armaments must be completed—the year is here, and Russia, the great disturber of the nations, is already announced as prepared. I think that 1892 is to be a very critical year, and that Mars, in whose month (Janus) we are now talking, will have much to record. As far as my best judgment goes, I think this year will mark the beginning of The End, no matter how prolonged."*

* Aside from foreign military movements of the rumor quality, our own experience has been unique during the past year. It is safe



"Do you read this also in the stars?"

"I read nothing but suggestions. Don't imagine hat I set up for an Astrologer in the current accep-ation of the term. I do not believe in 'Judicial As-rology.' Nothing that I might fancy I perceived vould influence my judgment or control my acts. will say this, however, that *when* the rumors of war of the past decade break out into FACTS, the very eavens will agree. This is preëminently a year of Mars. The planet will be within reach of our tele-copes throughout the year. It and the Earth will

---

o say that the serious epidemic of strikes, and unlawful labor agita-ons of 1892 have brought more armed men into demand over a ide area than since the close of the rebellion.

be in opposition in August, and nearer each other than for 15 years to come or in the past. All the great telescopes are getting ready to study our nearest planetary neighbor under what are the very best of circumstances possible; we will be 13,000,000 miles nearer than the average to Mars on the 3d of August."

In concluding this interview, Prof. Totten said:— "I am after the truth in this discussion; I ask no quarter and I give none, because I no more want to be wronged myself than I care to lead my neighbor astray. I am merely a searcher for the truth and will investigate anything. When I have formed my own judgment it is the best I can do in the premises."

Venus and Jupiter.

A few days later the matter was again broached in another paper, for the subject was of general interest. The result was an interview, of which the following is the gist.

Concerning the coming conjunction of Venus and Jupiter, Lieut. Totten was asked to-day why he attached so much significance to it, since it had occurred before. In reply he said:

"It is a rare occurrence instead of a frequent one. It always coincides with notable events. These planets are for signs and seasons. They never fail to mark them. Some 21 have occurred since Luther's time. I will refer only to the last. On July 20 and 21, 1859, there was a conjunction of

upiter and Venus which closely resembled the com-
ıg one. Now this conjunction followed the regular
ıw and preceded historic events of the utmost
ıoment. They give warning to the watchers
xactly as the conjunction which preceded the
Iativity by several years warned the Magi of coming
vents.

"The conjunction of 1859 of course preceded the
ear 1860. Let us see what occurred in 1860 and
ıereabouts. It is perhaps needless to mention the
ımerican war, an unparalleled strife. But the world
'as in the throes of war at the same time, for all
ıe world has hitherto revolved about Rome. It
'as in 1860 that Victor Emmanuel led the insurrec-
on in the papal states, September 8. The Sar-
inians entered, September 11. Defeat of the
apal troops at Castel Fidardo, September 18.
'aking Arcona, September 17–29. Victor Emman-
el took command of the army and entered the
ingdom of Naples, October 15. Garibaldi defeated
ıe Neapolitans at Volturno and greeted Victor
:mmanuel as King of Italy, October 26. He en-
:red Naples as king on November 7. This cam-
aign was as short as the Franco-Prussian war.

"In the far East affairs were likewise significant in
:ligion. The massacre of the Christians by the
)ruses was from May 29 to July 1. The Mohamme-
ans massacred the Christians at Damascus—3,300
ain July 9. English and French governments
ıterfered in August; four thousand French soldiers

landed at Beyrout, August 22. Lord Dufferin, the British commissioner in Syria, arrived in Damascus September 6.

"Note now that these September dates, both in Moslem lands and in Italy, struck together. Note, however, a more significant fact: From the Mohammedan capture of Jerusalem, A. D. 637, to the Syrian massacre, followed by European intervention, and to Victor Emmanuel's success in the Western hierarchy, are exactly 1260 lunar years (= 1222.5 Solar ones; 637 + 1222½ = 1859½ A. D.).

The next seven years were loaded with religious dates of vital diplomatic import and ended with the 1335th solar year from Justianian. All know the events of the succeeding years, for the decade closed in 1870, or 1260 years from the celebrated decree of the Emperor Phocas, and the temporal power of the pope was, at least for a little season, over."

"Take again one more illustration, a brief one. I have no time for more. I believe the Advent season actually dates from 1828. This was exactly 2,520 years from Israel's captivity.* I use Israel in distinction from that of Judah. Their times of punishment were over. Since 1828 the watchers are counting one generation of three-score years and ten to at least the lunar beginning of the climax, be that what it may, and be the crisis how long soever. Now Miller's day comes in between. Historians will

*3306½ A. M. + 2520 = 5826½ A. M. = 1828 A. D.

ver forget those days of excitement. Venus and turn came into conjunction in the same field of e telescope on December 19, 1845, and marked other of those coincidences which never fail."

"When do you expect the end of the world, Lieunant?"

"My answer to that is, the world endureth forer. I have never put my mind at work to solve outrageous a problem. The end of the Age is a ferent thing. My belief is that *it* ends with the eneration now living. The Saviour's advent is imnent at any minute."

THE BOSTON LECTURE.

Soon after the publication of the foregoing, and sely following the issue of Studies Numbers Five, x and Seven, the writer fulfilled an engagement to ture upon Advent matters at Music Hall, Boston, d there was *Providentially* set for him a topic that s closely in touch with the times, as well as in rmony with our present Studies.

Not the least remarkable feature in the train of cumstances, leading up to its preparation and livery, was the date of the latter, which, although t entirely in the hands of the Boston committee, s fixed by them for the 20th of March—*the very te*, as will be perceived, of the astonishing event cussed—one that, practically speaking, will never ve an anniversary, and that certainly was not the petition of a similar event in the past of man's tory!

As it was far beyond the ability of the averag reporter to digest the matter presented in such way as to convey the lecturer's meaning to tl public, the significance of what we treated was e tirely lost, and the public press is to this da referring to Professor Totten's "new Star in tl East *that failed to materialize!*" and otherwis ridiculing the matter, whereas had they taken du diligence to secure the truth they would have foun it just where he did—in their almanacs for 1892, an in the heavens according to the facts!

The opportunity itself was of considerable impo tance in the annals of the Our Race effort, as drew an audience of some 3500, among whom wer quite a number of the clergy and prominent me of the city, and from the reception of the Lectur itself it is certain that our cause made many friend Indeed, it found many already prepared to welcom any earnest effort in behalf of Truth, and nothin demonstrated this better than the applause tha greeted the Rev. Dr. Gray's introduction, whic closed with the following:—

"I want to bear my testimony that I stand wher Lieutenant Totten stands with regard to the Bible believing not that it *contains* the Word of God, bu that it *is* the *Word* of God, and I am looking an longing for the appearance of the coming King."

The Music Hall lecture was as follows:—

A New Star in the East.

It is admitted, that "For many centuries befor

ist, so far as we have any ancient uninspired his-
, the myth of Atys and Cybele, the sun-god and
n-goddess, respectively, to Phrygia, had enjoyed
ntinued existence.

Briefly the myth ran thus:—

Atys (1) made a voyage in a ship;

(2) He was nailed to a tree, and represented by
amb;

(3) He was three days and three nights in the
e;

(4) He arose again from the dead at the Vernal
iinox, and

(5) He was both the seed of the woman, Cybele,
her Bridegroom.

So, too, Indra—the sun-god of Thibet--was act-
y depicted as nailed to a cross and having five
nds." And we could cite indefinitely such par-
ls; they swarm in the classics and traditions of
ancient peoples, and are not only pre-Christian
even pre-Mosaic.

ut what of it? There are certainly two sides to
question, and while admitting the facts, we by
means have to follow the disbeliever in his dis-
ef.

'he infidel refuses to believe the events detailed
the Gospels, on the ground that Christ and the
elve Apostles are a mere figure of the Sun in his
sage through the twelve Signs of the Zodiac.
consistently accounts for this by alleging that
istianity is a copy, a mere transcript of the

sufferings of Atys, Osiris, Bacchus, Orpheus, Indr *et hoc genus omne.*

There is but *one* reply to this, the answer Saint Paul, and it *crushes* the argument in the hea to wit:—

The *resurrection* of Jesus Christ, according to th Scriptures, is a literal *fact* and *fulfils* these ve myths, while without this fact, they would forev have remained mere fables; moreover, the resurre tion of no one else is yet a fact, nor can it ev become one until He who *alone hath had IMMOR TALITY as a gift from the Father*, returns to con fer it upon them that are His, be they among th living, or asleep.

Moreover, if the dead rise not man's future is vacuum; for it is written that "the dead kno nothing at all"—"are as though they had no been"—"that all their thoughts perish"—that a flesh goeth unto one and the same place—to th "*dust*" from whence it came—that we brough *nothing* into the world and certainly we can tak nothing out—not even our *own identity!*

This is strictly orthodox, from the Book, an naught else is orthodox. Behold I tell to you serious thing and it is plainly written on the face o the Scriptures—there is One *only* that hath Immor tality—he hath given it unto his Son, who reserve it to confer the gift upon them only that are his a his Coming, unto which promise our twelve tribe instantly serving God day and night, hope to come

l for which hope-sake, men and brethren, I now nd before you.

3ut how, after all, shall we account for the origin :hese myths?

The Myths.

Ve have two alternatives. The first one is that ;anism was a prophecy of Christ; an evolution, the Theosophist would say—first the thought, :t the philosophy, and finally the fact!

'his preposterous proposition is one that every :istian must perforce reject. It is a case of figs hered from thistles; therefore, a forgery! The its of Paganism are its all-sufficient condemna- 1; and, I speak to the wise and to the earnest of race and countrymen—the fruits of any tree indigenous to this Western soil, and which has been watered by the blood spilt in the cause of glo-Saxon liberty, is also ashes at the core, and, my opinion, its very trunk encumbereth the und! It should be hedged in by strong legal s lest its seeds possess the fields, and its harvests ze the barn!—*verbum sap!*

'he other alternative is that the myths are the verted copies of some very ancient *inspired* phecies of Christ.

'he fact is, it can be proved, and has been to the isfaction of the willing and the wise; that the ord of Truth is all in all; its measure, number l weight are universal; and that particularly in the ıfiguration of the constellations of the Zodiac,

and the passage of the sun and planets through them, we have the very first and most perfect Bible known to men—the one that preceded the Mosaic Scriptures and was the handbook of such men as Enoch!

The true religion came out of Eden, and the myths sprang from it by means of human rebellion. They retain the form without the spirit, although often in their last analysis they corroborate the truth, and even prophesy the future.

I have a case in point to offer for your consideration this afternoon.

One year ago I had occasion to lecture in the City of Churches, upon the "Infinite Accuracy of Prophecy." * I chose a text out of an odd book—the IVth of Esdras. It is not enumerated as canonical—nevertheless, as in my own studies it had been shown to me that there is "nothing common or unclean," and that even the myths have method in their madness, I was moved to the selection, nothing loth, for with it, even to the "self-same day," I was able to verify former and numerous other calculations, by the solution of that riddle.

To-day I shall take a parallel text by selecting a topic from an even older and odder volume—to wit: the Vedas.

As an apology for founding what I have to say thereon, I shall merely refer to the Saviour's statement:—

* For full text of this Lecture see Study Number Seven.

ıt it could read tendencies as readily as 'phrenol-
ısts or graphologists do.'

'The present conjunction of Venus and Jupiter
ɛes place in Right Ascension 23h. 27 ½m., or
ırly at the equinoctial point; it occurs in the
ıstellation of Aquarius, where it overlaps the
ginal constellation of Pisces, in fact, peculiarly in
:h by this very overlap. It will be on a meridian
ssing through the constellations of Cassiopea,
dromeda, Cepheus and Pegasus in the North,
l Phœnix in the South, all of them significant in
le and of deep Biblical import in such an Astro-
ical sense as Daniel and Joseph understood, but
ich now is practically a lost science.

'Take for instance Cassiopea: many of us are
ɔecting the reappearance of the so-called Star of
:hlehem in this constellation or on its colure. It
:he most splendid celestial body ever recorded,
l may now shine forth at any moment. It was
n by Loviticus in 945 A. D., again by Jean in
ı4 A. D., and finally by Tycho Brahe in 1572
ɔ. It is believed to reappear in alternate periods
ıbout 308 and 319 years, and consequently may
looked for from now on.* When it begins to
ne, it will become brighter than Jupiter in the
ırse of a few weeks. Tycho Brahe was one of
most eminent astronomers of his day, and he

The true period seems to have been lost, and until the star re-
ɛars we can only form conjectures in the premises. See Study
nber Two, page 115.

describes the last appearance of this star as very sudden. He says that on returning home on the evening of November 11th, 1572, he was surprised to find a group of country people gazing at a star which he was sure did not exist half an hour previously. It was then as bright as Sirius, which is the largest star in the heavens, and could be seen during the day. It continued to increase in brightness until it surpassed the planet Jupiter. Its brilliancy did not diminish until December, and so continued until March, 1574, when it wholly disappeared. As it had no sensible parallax, it must have been far more distant than Neptune; its light was at first white, decreased to yellow, became ruddy and finally a livid white.

SIGNIFICANT OF CHANGE.

"Its reappearance may be looked for on the meridian belt marked by the present conjunction of Jupiter and Venus, and it is this in particular that makes the conjunction significant—in fact, it is a real 'sign in the heavens' to such as can accept it, because it occurs in the last Hour into which astronomers have divided the heavens from time immemorial. Mercury, significant of 'Change,' comes appropriately to the same colure about a month later, and who shall predict what Spring will witness?" *

* It is needless to give any summary of the notable events which have intervened between last Spring and the revolution of the year, (Autumnal Equinox,) for we are confident that our readers have followed them quite as closely as ourselves. (Heb. x. 37 !)

"But do you believe, Professor, that this is the riginal Star of Bethlehem, *i. e.* this variable star in Cassiopea?"

"No. This star received its name in modern imes, and its periods do not warrant that belief. They reverse, however, so as to mark the year in which Omar captured Jerusalem, 637 A. D. My own belief as to the real Star of Bethlehem is that it was n extraordinary and phenomenal body—a light that moved and went before the Magi. But these Wise Men were forewarned to look for it by other Astrological facts which preceded its appearance."

"In what way?"

"Well, it is somewhat of a story. Briefly, the vent that first placed them on their watch was a onjunction of the planets Jupiter and Saturn. Kepler believed that this conjunction itself—similar o the one now drawing to a focus—was the very star" of Bethlehem so-called. He calculated that upiter and Saturn came into conjunction three times n the year 747, A.U.C., and that in the last half of his same constellation, Pisces! He accordingly laced the birth of the Saviour in 748, A.U.C. Ideer, pursuing Kepler's calculations, verified them, nd later Encke furnished us with the following data o determine these three remarkable conjunctions. The first took place on the 29th of May in 21 derees Pisces, when the planets were visible in the East before sunrise and Jupiter and Saturn were only degree apart; the second, on October 1, in 18

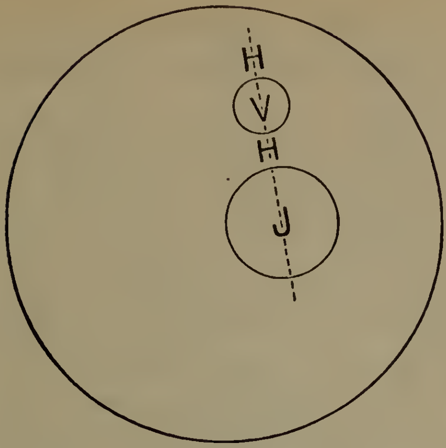
degrees of Pisces; and the third on the 5th of December, in 16 degrees of Pisces. Ideler, therefore, placed the birth of the Redeemer in 747, A. U. C.

CHRIST AND HIS BRIDE.

"You see then," continued the Professor, "that we have the ablest astronomers involved in legitimate speculations concerning just such a conjunction as is now about to recur in plain sight and in the same sign and constellation (by overlap); so the sneer of ridicule that ignorance always launches at anything serious is disarmed beforehand. However, that is neither here nor there; the present conjunction of Jupiter and Venus is as far more significant than that of Jupiter and Saturn at the Nativity as the Second Advent will be more momentous than the First.

"As I read the matter Astrologically, the present conjunction is in the "Sign" of Marriage—the Planets may stand for Christ and His Bride, the conjunction or marriage appropriately occurs in the old constellation of Spring, and all Adventists believe that the Signs of Spring are patent all about us. You newspaper people call them the signs of the times, and find plenty to keep your columns newly loaded every day—they are all predicted in the Bible; you can find suggestions for your very display lines there if you look sharp.

"But to return to the conjunction of Jupiter and Venus:—On the 6th of February, at about 10 o'clock P. M., these planets will come to within less than a degree of each other, almost touching. The astron-



›mers of Australia will obtain a magnificent view of his spectacle. Venus will be just above Jupiter, vith a small strip of heaven between them. And ıow let me point out a very startling 'coincidence' —for so I presume you will call it. You probably emember that last Spring* I called attention to he fact that the Jewish year, then beginning and now ending, is the 5651st on their calendar, and is represented by the Hebrew letters H. V. H. A., which I pointed out "*suggested*" H. V. H. J. (A being 1 and J being 10.) Now these letters read backward, as the Hebrews do, spell out the Word Jehovah! So also does this conjunction write this very Name upon the vault of Heaven, for, reading the *acrostic* of the 'Sign" upwards, we have Jupiter, Heaven, Venus, Heaven, or J. H. V. H., and reading it downwards, by its Hebrew numerical suggestion, we have 5651, the number of the very year now dying!"

* See Study Number Seven, page 20.

A Very Critical Year.

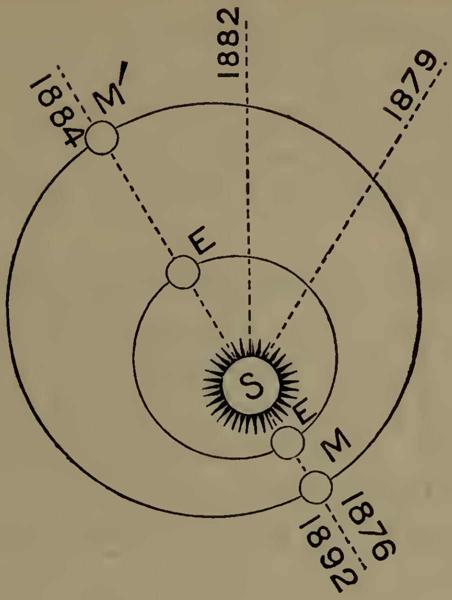
"But you don't attach any significance to this, do you?"

"Of course I do. Everything is significant to the watchers; I have a friend who reads, and reads accurately, a correspondence to the current spirit of the times in the wings of a butterfly, or a blade of grass—all things now portend 'Change.' Do you suppose that the activity of Nature is not reflected through her own realm, or that Mind fails to mould everything in its own sphere? You may rest assured that those skilled in the art of reading between the lines (of everything), find harmony where some of us least expect it."

"Do you think that the great conflict among nations will break out this year?"

"That is hard to say with any authority. I think that it must come soon; moreover, the year 1892 has been the year looked forward to by most European nations as the one by which their reorganizations and armaments must be completed—the year is here, and Russia, the great disturber of the nations, is already announced as prepared. I think that 1892 is to be a very critical year, and that Mars, in whose month (Janus) we are now talking, will have much to record. As far as my best judgment goes, I think this year will mark the beginning of The End, no matter how prolonged."*

* Aside from foreign military movements of the rumor quality, our own experience has been unique during the past year. It is safe



" Do you read this also in the stars ?"

" I read nothing but suggestions. Don't imagine hat I set up for an Astrologer in the current accep- ation of the term. I do not believe in 'Judicial As- rology.' Nothing that I might fancy I perceived vould influence my judgment or control my acts. will say this, however, that *when* the rumors of war f the past decade break out into FACTS, the very ieavens will agree. This is preëminently a year of Aars. The planet will be within reach of our tele- copes throughout the year. It and the Earth will

---

ɔ say that the serious epidemic of strikes, and unlawful labor agita- ons of 1892 have brought more armed men into demand over a ride area than since the close of the rebellion.

be in opposition in August, and nearer each other than for 15 years to come or in the past. All the great telescopes are getting ready to study our nearest planetary neighbor under what are the very best of circumstances possible; we will be 13,000,000 miles nearer than the average to Mars on the 3d of August."

In concluding this interview, Prof. Totten said:—"I am after the truth in this discussion; I ask no quarter and I give none, because I no more want to be wronged myself than I care to lead my neighbor astray. I am merely a searcher for the truth and will investigate anything. When I have formed my own judgment it is the best I can do in the premises."

Venus and Jupiter.

A few days later the matter was again broached in another paper, for the subject was of general interest. The result was an interview, of which the following is the gist.

Concerning the coming conjunction of Venus and Jupiter, Lieut. Totten was asked to-day why he attached so much significance to it, since it had occurred before. In reply he said:

"It is a rare occurrence instead of a frequent one. It always coincides with notable events. These planets are for signs and seasons. They never fail to mark them. Some 21 have occurred since Luther's time. I will refer only to the last. On July 20 and 21, 1859, there was a conjunction of

ıpiter and Venus which closely resembled the comg one. Now this conjunction followed the regular w and preceded historic events of the utmost oment. They give warning to the watchers actly as the conjunction which preceded the ativity by several years warned the Magi of coming ents.

"The conjunction of 1859 of course preceded the ar 1860. Let us see what occurred in 1860 and ereabouts. It is perhaps needless to mention the merican war, an unparalleled strife. But the world ıs in the throes of war at the same time, for all e world has hitherto revolved about Rome. It ıs in 1860 that Victor Emmanuel led the insurrecon in the papal states, September 8. The Sarnians entered, September 11. Defeat of the pal troops at Castel Fidardo, September 18. ıking Arcona, September 17–29. Victor Emmanl took command of the army and entered the ngdom of Naples, October 15. Garibaldi defeated e Neapolitans at Volturno and greeted Victor nmanuel as King of Italy, October 26. He enred Naples as king on November 7. This camign was as short as the Franco-Prussian war.

"In the far East affairs were likewise significant in ligion. The massacre of the Christians by the ruses was from May 29 to July 1. The Mohammens massacred the Christians at Damascus—3,300 ıin July 9. English and French governments terfered in August; four thousand French soldiers

landed at Beyrout, August 22. Lord Dufferin, the British commissioner in Syria, arrived in Damascus September 6.

"Note now that these September dates, both in Moslem lands and in Italy, struck together. Note however, a more significant fact: From the Mohammedan capture of Jerusalem, A. D. 637, to the Syrian massacre, followed by European intervention, and to Victor Emmanuel's success in the Western hierarchy, are exactly 1260 lunar years (= 1222.5 Solar ones; 637 + 1222½ = 1859½ A. D.). The next seven years were loaded with religious dates of vital diplomatic import and ended with the 1335th solar year from Justianian. All know the events of the succeeding years, for the decade closed in 1870, or 1260 years from the celebrated decree of the Emperor Phocas, and the temporal power of the pope was, at least for a little season over."

"Take again one more illustration, a brief one. I have no time for more. I believe the Advent season actually dates from 1828. This was exactly 2,520 years from Israel's captivity.* I use Israel in distinction from that of Judah. Their times of punishment were over. Since 1828 the watchers are counting one generation of three-score years and ten to at least the lunar beginning of the climax, be that what it may, and be the crisis how long soever. Now Miller's day comes in between. Historians will

*3306½ A. M. + 2520 = 5826½ A. M. = 1828 A. D.

er forget those days of excitement. Venus and urn came into conjunction in the same field of telescope on December 19, 1845, and marked ther of those coincidences which never fail."

When do you expect the end of the world, Lieuant?"

'My answer to that is, the world endureth forr. I have never put my mind at work to solve outrageous a problem. The end of the Age is a erent thing. My belief is that *it* ends with the neration now living. The Saviour's advent is imnent at any minute."

The Boston Lecture.

Soon after the publication of the foregoing, and sely following the issue of Studies Numbers Five, and Seven, the writer fulfilled an engagement to ure upon Advent matters at Music Hall, Boston, there was *Providentially* set for him a topic that closely in touch with the times, as well as in mony with our present Studies.

Not the least remarkable feature in the train of umstances, leading up to its preparation and very, was the date of the latter, which, although entirely in the hands of the Boston committee, fixed by them for the 20th of March—*the very e*, as will be perceived, of the astonishing event cussed—one that, practically speaking, will never e an anniversary, and that certainly was not the etition of a similar event in the past of man's ory!

As it was far beyond the ability of the averag reporter to digest the matter presented in such way as to convey the lecturer's meaning to th public, the significance of what we treated was en tirely lost, and the public press is to this da referring to Professor Totten's "new Star in th East *that failed to materialize!*" and otherwis ridiculing the matter, whereas had they taken du diligence to secure the truth they would have foun it just where he did—in their almanacs for 1892, an in the heavens according to the facts!

The opportunity itself was of considerable impo tance in the annals of the Our Race effort, as i drew an audience of some 3500, among whom wer quite a number of the clergy and prominent me of the city, and from the reception of the Lectur itself it is certain that our cause made many friends Indeed, it found many already prepared to welcom any earnest effort in behalf of Truth, and nothin demonstrated this better than the applause tha greeted the Rev. Dr. Gray's introduction, whic closed with the following:—

"I want to bear my testimony that I stand wher Lieutenant Totten stands with regard to the Bible believing not that it *contains* the Word of God, bu that it *is* the *Word* of God, and I am looking an longing for the appearance of the coming King."

The Music Hall lecture was as follows:—

A New Star in the East.

It is admitted, that "For many centuries befor

ist, so far as we have any ancient uninspired his-
, the myth of Atys and Cybele, the sun-god and
on-goddess, respectively, to Phrygia, had enjoyed
ontinued existence.

Briefly the myth ran thus :—

Atys (1) made a voyage in a ship ;

(2) He was nailed to a tree, and represented by
amb ;

(3) He was three days and three nights in the
ve ;

(4) He arose again from the dead at the Vernal
uinox, and

(5) He was both the seed of the woman, Cybele,
her Bridegroom.

So, too, Indra—the sun-god of Thibet--was act-
ly depicted as nailed to a cross and having five
unds." And we could cite indefinitely such par-
ls ; they swarm in the classics and traditions of
ancient peoples, and are not only pre-Christian
even pre-Mosaic.

But what of it? There are certainly two sides to
question, and while admitting the facts, we by
means have to follow the disbeliever in his dis-
ief.

The infidel refuses to believe the events detailed
the Gospels, on the ground that Christ and the
elve Apostles are a mere figure of the Sun in his
sage through the twelve Signs of the Zodiac.
consistently accounts for this by alleging that
ristianity is a copy, a mere transcript of the

sufferings of Atys, Osiris, Bacchus, Orpheus, Indr *et hoc genus omne.*

There is but *one* reply to this, the answer of Saint Paul, and it *crushes* the argument in the hea to wit:—

The *resurrection* of Jesus Christ, according to th Scriptures, is a literal *fact* and *fulfils* these ver myths, while without this fact, they would forev have remained mere fables; moreover, the resurre tion of no one else is yet a fact, nor can it ev become one until He who *alone hath had IMMOR TALITY as a gift from the Father*, returns to co fer it upon them that are His, be they among th living, or asleep.

Moreover, if the dead rise not man's future is vacuum; for it is written that "the dead kno nothing at all"—"are as though they had no been"—"that all their thoughts perish"—that a flesh goeth unto one and the same place—to th "*dust*" from whence it came—that we brough *nothing* into the world and certainly we can tak nothing out—not even our *own identity!*

This is strictly orthodox, from the Book, an naught else is orthodox. Behold I tell to you serious thing and it is plainly written on the face the Scriptures—there is One *only* that hath Immo tality—he hath given it unto his Son, who reserv it to confer the gift upon them only that are his his Coming, unto which promise our twelve trib instantly serving God day and night, hope to com

nd for which hope-sake, men and brethren, I now :and before you.

But how, after all, shall we account for the origin f these myths?

THE MYTHS.

We have two alternatives. The first one is that aganism was a prophecy of Christ; an evolution, s the Theosophist would say—first the thought, ext the philosophy, and finally the fact!

This preposterous proposition is one that every hristian must perforce reject. It is a case of figs athered from thistles; therefore, a forgery! The uits of Paganism are its all-sufficient condemna-on; and, I speak to the wise and to the earnest of y race and countrymen—the fruits of any tree ot indigenous to this Western soil, and which has ot been watered by the blood spilt in the cause of nglo-Saxon liberty, is also ashes at the core, and, n my opinion, its very trunk encumbereth the round! It should be hedged in by strong legal ils lest its seeds possess the fields, and its harvests eize the barn!—*verbum sap!*

The other alternative is that the myths are the erverted copies of some very ancient *inspired* rophecies of Christ.

The fact is, it can be proved, and has been to the atisfaction of the willing and the wise; that the Vord of Truth is all in all; its measure, number nd weight are universal; and that particularly in the onfiguration of the constellations of the Zodiac,

and the passage of the sun and planets throug them, we have the very first and most perfect Bib known to men—the one that preceded the Mosa Scriptures and was the handbook of such men Enoch!

The true religion came out of Eden, and t myths sprang from it by means of human rebellio They retain the form without the spirit, althoug often in their last analysis they corroborate t truth, and even prophesy the future.

I have a case in point to offer for your conside-tion this afternoon.

One year ago I had occasion to lecture in t City of Churches, upon the "Infinite Accuracy Prophecy." * I chose a text out of an odd book—the IVth of Esdras. It is not enumerated as cano-ical—nevertheless, as in my own studies it had bee shown to me that there is "nothing common or u-clean," and that even the myths have method their madness, I was moved to the selection, nothi loth, for with it, even to the "self-same day," I w able to verify former and numerous other calcu-tions, by the solution of that riddle.

To-day I shall take a parallel text by selecting topic from an even older and odder volume—to w the Vedas.

As an apology for founding what I have to s thereon, I shall merely refer to the Saviour's sta-ment:—

* For full text of this Lecture see Study Number Seven.

Cassiopea, the whole world would be thrilled into a profound excitement.

In the meanwhile, the conjunction of Venus and Jupiter, *which all the world has just seen*, has warned the "watchers" to look for an *aftermath*, that from the serio-astrological standpoint is still more significant, and it is to this in particular that I am leading up, for I announce the thing to be a fact to-day, *this very day, and that the long-sought Star is hiding behind the Sun at this minute, and will be new to-morrow morning at Jerusalem.**

To-night, 3733 and 1894 years ago, Aquarius is the Sign of Jacob and of Jesus.† Those who would make ready for the Feast of the Passover are still told to go into the City, where a man shall meet them bearing a pitcher of water—and to follow him.‡ (Mark xiv. 13; Luke xxii. 10.) Now the late conjunction of Jupiter and Venus in the Sign of Pisces, and the Constellation of the Water-bearer, repeats this myth, and it is the man (the planet Jupiter) that the Magi are to follow. He went into the upper chamber, even the Sign of Spring, of Aries the Ram—let us, therefore, follow him, with the Sun.

---

* I referred to Jupiter, then New Morning Star. See almanacs for 1892.

† 2167 A. M. and 3996 A. M. See Chronological tables in Former Studies.

‡ *Aquarius*, the water-bearer, see almanacs,

Kalki and Kaliguga.

But on the way let me relate a little more of th Magian lore.

Under the head of *Vishnu*, in their Biblical Di tionary, McClintock and Strong admit that "The is a remarkable identity between the Hindoo beli and that of the Hebrew, as to redemption from th sinful state by a Messiah," and agree that "bo the Hindoos and Hebrews are now in lively anti pation of the coming one."

Indeed, the most significant sign of the times the anxiety with which all the tribes of men a looking for the Advent of a Champion, who is fulfil the prophecies of their own Magi.

It matters little by what particular name t Coming One is designated in their several t ditions, the essential element is a common one, a the consensus of humanity is that whoever he m be, and for whatever end approaching, He is nig aye, even at the door.

Even the Indian tribes upon our own fronti have come beneath this universal anticipation, a born of whatever cause, the wave moves on, rather, rises from beneath the sea of consciousn that sways the thoughts of all mankind. T Mussulman is looking throughout Islam for appearance of the fifth and final *Imaum* or *Mah* the Brahmin for *Kalki*, the final Avatara Vishnu; the Aztec, at each sunrise for the ret of Quetzalcoatle, who is to be their final *Mo*

uma. With equal anxiety does the faithful Jew
rrange a place at his Passover for *Elijah*, and cer-
ainly the Christian world is deeply impressed with
he nearness of the *Second Advent.*

That a singular state of mind possessed mankind
n the Augustan Age, just previous to the Christian
Era, and that it materialized at the manger of Beth-
ehem, is an historical fact, and if coming events cast
heir shadows before, then the unanimity with which
his same thought, born anew, now gathers an in-
reased intensity, demands at least a sober thought.

As a matter of fact, and under intense contrasts,
istory is repeating itself before our eyes, and the
question is—*What does it mean?*

THE POINT OF VIEW.

Upon the present occasion I propose to close the
discussion and view the climax from an Eastern
point of view, for there *are* other Sheep that are
not of our Fold, for whom the Creator has avowed
His concern, and whom He certainly hath not left
without meat in due season nor without Magi to
administer it. In fact, those among all peoples
who are *faithful*, severally to their own traditions,
have, separately, light enough, e'en in the darkest
places, to point unto a dawn believed to be already
far advanced beyond the twilight stage, and cer-
ainly in India, where the *Brahmins* or the Magi of
he East, are all children of *Abraham* by Keturah,
as they themselves admit, we should expect to find
some special light whereby to read the truth.

The Indians or Hindoos worship the Supreme Being under the name of Vishnu, and a library could be filled with volumes which are specially charged with pointing out the parallelisms between their beliefs and ours. Stripped of what we denominate as error, there is still truth enough concealed beneath the tenets of their cult to lead them to the Light. Their Magi pioneered the way to Bethlehem, and as I pointed out in *Frank Leslie's Illustrated Newspaper*, on June 6, 1891,* the descendants of these very "wise men" are again expecting a star which shall announce the advent of the final impersonation of Vishnu—a Star!

It is the appearance of this very "Star" that I am now commissioned to announce!

"VISHNU'S INCARNATION."

"The most remarkable thing about Vishnu, as god, are his Avatars, or incarnations, in which he presented to us as the champion of gods and men. The myths concerning these arose from the idea that whenever a great physical or moral disorder disturbed the world, Vishnu descended in a small portion of his essence to set it right and thus preserve creation.

"Such descents of the god are called Avatars (Sanscrit *ava*, from, and *tri*, to descend), and consist in Vishnu's being supposed to have either assumed the form of some wonderful animal or superhuman

* Study Number Seven, page 96.

›eing, or to have been born of human parents in a ıuman form but possessed of miraculous powers.

"Some of the Avatars are of an entirely cosmical haracter, while others are probably based on hisorical events, the leading personage of which was ;radually endowed with divine attributes until he vas regarded as the incarnation of the deity itself. [hey are *ten* in number, and with the exception of he last belong to the past; the tenth is yet to ome." The usual enumeration is as follows:

I. *Mateya*, The Fish. II. *Kurma*, The Tortoise. II. *Varaha*, The Boar. IV. *Narisingha*, The Man-Lion. V. *Vamana*. The Dwarf. VI. *Parasu Rama*, The Battle-Axe. VII. *Ramachandra*. VIII. *Krishna*. IX. *Buddha*.

All these are past; there is but one future Avatara.

According to the Hindoo myths, we are now in 'the fourth or last age of the *Maha* (or great age of Iron, according to our Western classics)—nearing ts end."—McClintock and Strong.

It began about 70 × 70 years ago—a generation of generations—or so near as I can estimate, about the year 986–7 A. M. This year witnessed the translation of Enoch. The date was mystical in every sense of the word: it was 100 times the square of the circummetric ratio (3.1416), and as closely related to the year number (365.242) through the age of Enoch himself. †

---

† See Chronological table, Study Number Six, page 18.

An Ancient Prophecy.

Now by a strange sequence of circumstances, my attention was called to the matter of this future Avatara, *via* Germany, by a well-known scholar from India, who wrote among other things as follows: "The X. and only future Avatara is the Kalki, or the *White Horse* Avatara. This is to take place at the *end* of our present age—(the so-called Kaliyuga) in which the Vedas,—*i. e.* the Scriptures—have lost their authority—when the Higher Criticism has come to the full, and when injustice and the love of money are all prevalent, and when the age of men will be but 33 years (about our present Insurance limit). *IT is to end when the Sun and Moon shall rise near the planet Jupiter.*"

Now the Indians have been waiting for this event with its accompanying concomitants, for centuries on centuries—*and it is here!* My advices from India excited my curiosity at once, but I did not even have to calculate the era—*I simply turned to the almanacs for* 1892 *and found it just where I expected to, and where my hearers may easily verify the final fact, and before even the Magi of India can be informed of the discovery; for the earnest man who wrote to me did not dream that the astronomical conditions were so soon to be realized.*

Its Fulfilment.

If my listeners will examine their almanacs on returning home they will see that the Sun, speeding toward conjunction with Jupiter, entered Aries, th

odiacal Sign of Spring, last night at about 10.25 M. which was just (22 min.) before sun-rise for rusalem, *i. e.* as to the local time for the Holy City was at about the first hour of the ancient Heew "morning" upon the 20th day of March.

Now at 7 minutes past 11 o'clock *to-night* (Boston, unday, March 20), *the sun will catch up to, and be absolute conjunction with the planet Jupiter*, which is already preceded him into this same upper hamber of the sky. For Jerusalem the local time this conjunction will be about 22 minutes past A. M., March 21st, 1892.

Moreover, and equally remarkable to relate, next unday, at 9.40 P. M., or at dawn for Jerusalem on e 28th of March, *the Moon herself will be in absote conjunction with Jupiter*, who will have just ossed the celestial equator, and so have also enred the upper dome of the heavens. Eleven ours later the Moon will be in Perigee, or nearest the earth. *Thus upon the first day of Spring! upiter "rises with the Sun" and becomes "the right and Morning Star" at Jerusalem, with Saturn direct opposition as the New Star of the Night, hile eight days later*, i. e. *about* 24 *hours before the nd of the last day of the current Hebrew Sacred year, hich with good reason I have denominated to be ehovetic! and "the last year of faith" or "grace," his same Star is appropriately in line*, i. e. *in conjuncon, or "rises" with the New Moon.*

All of these conjunctions occur in that portion of

the calendar which is strictly the intercalary arc— *i. e.* during the 10 days which stretch between the first day of Spring (Solar Time) and the first day of Nisan (Lunar Time). To the ancient Chronologist and to the Magi they would have been considerec as simultaneous, while below them in the decans o the sky they would have noted the constellation o Phœnix, indicative of a new era rising from the flames.

As a matter of fact, therefore, and as actually re corded in our modern almanacs, *there hid behind th sun,* JUPITER *is at this moment becoming* "*a new Sta in the East,*" "*a New Morning Star,*" and "*The New Star of the New Spring—at* JERUSALEM.

THE BIRTH OF PHŒNIX.

From out of this solar focus he will emerge lik Phœnix from his funeral pyre, built this time almos at the Vernal equinoctial point—itself the mos important spot in all the sky for astronomical an loftier purposes.*

I have deferred the announcement of this remarl able occurrence until its very last preceding mo ments, in order to give any one else the chance t point it out; but none have noticed it, and none bu the wisest of the wise will even now perceive tha *all of the conditions for which the Magi of the East ha sought for centuries on centuries are now, to-day, to fulfilled upon the Eastern skies!*

---

* See Appendix G, Study Number Six, "The Pleiadic Cycle" page 241.

When now, additionally, we bear in mind the lose relation between the Solar and Lunar years—o preserve which the Hebrews intercalated so care-ully—it must be perceived how remarkable beyond ny parallel is the present double conjunction, and will CHALLENGE the Astronomers and Astrologers, nd all the Magi upon earth, to point out any other ear, either in the past or in the future, whereat a imilar configuration of the four bodies concerned, vas or will be duplicated, for there are many other elations equally beautiful involved in this Celestial oncert which we have no time to note.

THE MYTH FULFILLED.

What then ?

It is the star of the Xth Avatara, or of Kalki, nd the question which the earlier "Wise men" sked, will be the order, *in at least an equal length f time*, for hastening, at this moment, toward India, *ia* Germany, whence the question came to me, this nswer and solution of the myth is on its way.

Of course, when absolutely "New," *i. e.* at the stronomical instant thereof, a star not only "sets" vith the sun at some particular place, but "rises" vith it at the antipodes—thus Jupiter becomes the iew morning star at Jerusalem with the dawn of Spring!

To prove this to your own satisfaction, examine losely some familiar and easily accessible almanac, s for instance "Ayer's" or the "World Almanac," or these particular dates (March 19th, 20th, 27th,

28th, 29th). You will perceive against them certain hieroglyphics, which mean that Jupiter, itself new, *will be in conjunction successively with the Sun and Moon when both are also new*—and in the "intercalary" arc of the heavens, *i. e.* the eleven days between the 365 day (solar,) and the 354 day (lunar) years as measured at the vernal equinox this very year!—*hence the two latter will* "RISE TOGETHER NEAR JUPITER," *as demanded by the Avatara prophesied by the ancient Magi* centuries ago!

FINALLY.

This conjunction is variously given, over a limit of at least a week in different almanacs, a matter of no consequence in the issue, for the whole sequence occurs during the intercalary part of the year—the Soli-lunar epact—which is really "silent" in the calendar; that is, regarded as a *single* Chronological "*point*."

The Nautical Almanac, however, settles the matter. Jupiter is in conjunction with the star Omega Piscium on the 7th, enters the Sign of the Fish on the 15th, and conjoins the Moon and Sun so as to make a triple rising as the Solar and Lunar Jewish Sacred years (5651) end.

Astrologically, as the Chaldee College over which Daniel presided would have explained it, this double conjunction holds good for 15° before and after its central moment. It will be invisible the world around, and, save unto the "watchers," and to such as read this statement, or shall hear of it, *it will pas*

noticed—as but a watch upon the dial of the
orn! *

The conclusion of the matter is that the late con-
ıction of Jupiter and Venus in the Sign of the
shes was of deep significance, and that the
esent double conjunction, or the rising of the
Sun and Moon near Jupiter," at the equinoctial
int in the first upper chamber of the Sky—so
ıg anticipated in the wisdom of the East—is
ually so, as both are literal and additional "Signs,"
on the vault of Heaven, and they prophesy that
though "the Coming," may delay, may tarry, it
ll surely come, and that at most, thank God, 'tis
ry nigh!

We shall see what we shall see, but ere the cur-
nt century shall end, unless *all* signs fail, and every
lculation comes to naught, I dare to state, with all
e positiveness of a *fortified* belief, that what we
e will be quite enough to put our *faith* in the ex-
angers' hands, and turn it into FACT!

AN ITINERARY.

An author engaged in the prosecution and publi-
tion of such Studies as those engrossing us, can
rdly be expected to have much time left for out-

---

* The Press comments for the next month demonstrated this.
ne of the Journals seemed to catch my meaning, and all were filled
h ridicule as if I had predicted the outshining of some new star!
will be perceived that I simply pointed out the occurrence of a
njunction whose double aspect had been the desire of Eastern Magi
centuries.

side work. Nevertheless, at the urgent request of many interested friends we took a short vacation this summer for the purpose of visiting several Advent Camps that had expressed a desire to look into the matter of the true Chronology.

The first of them, Camp "Bethel," (significant name!) at Tylerville, Conn., was the first religious Camp-meeting in active operation, that we had ever visited in our lives, and the experience gained was of the deepest and most pleasant character. The same may be said of the continued enjoyment derived at the other two stations (Greene, R. I., and Plainville Conn.,) of our very brief itinerary.

It is patent to us that these annual Feasts of Tabernacles, the custom of which is inherited from our Israelitish Ancestors, are productive of the utmost good, and we look forward with much anticipation to the day when a longer rest from the mor urgent occupation which now demands our constan time, late often beyond the smallest hours of th night, will enable us to repeat the pleasure an speak more often one to another with those that fea the Lord and converse about his Coming and th "blessed Hope." (Mal. iii. iv.)

Hence it is, that with the satisfaction of one wh receives an unlooked-for reward, we quote the fo lowing from the official report published in th "*Herald of Life and of the Coming Kingdom*" (Sept. 7th 1892)—the organ of our Tylerville bret- ren.

"In no message given at Camp Bethel, however, was there more interest manifested than in the two addresses of Prof. C. A. L. Totten, delivered Sunday, Aug. 21. Much desire had been expressed to hear him, and no one was disappointed. Not that his opinions exactly coincided with the views entertained by us, as a body—this was not expected—but for the depth of conviction that breathed in all his utterances the people heard him gladly. Nor was the general interest satisfied in listening to his addresses, for he was constantly besieged by interested questioners during the entire time of his stay at camp, and was parted with regretfully when the hour of his departure came.

"In the close of the evening meeting he gave as his parting words the sweet words of Ruth to Naomi—'Whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God, my God.' They fell like a benediction upon the assembled company from the lips of one whom all recognized as a messenger who had received his commission from above, and was about his Master's business. May he still speak warning words to the world in the power of the Holy Spirit, and be led into *all truth* and understand perfectly things that are to come. From Camp Bethel he was to go to the Greene camp-meeting, R. I.; and from thence to Plainville, Conn."

The address delivered at this camp was a long one, and occupied the morning and part of the afternoon

sessions of the day of our visit. It is given below in full. Our object was to establish the importance of the line of Biblical investigations upon which we are engaged, and to show that as the only reliable foundation upon which to study Prophecy is History correctly written, so CHRONOLOGY as such, and that an accurate exegesis thereof, can be the only substantial basis upon which to study History.

As a proposition this statement is almost axiomatic; nevertheless, its full appreciation as the only consistent "Rule of Work" has not yet dawned upon the Christian world. This its own desultory library clearly demonstrates, in that its authors instead of rigidly formulating their Skeleton of Time upon the Bible first and only, *as the most authentic volume in the world* and our only hope of another, and so rectifying the Skeleton of Secular history thereat, the process has been the very reverse.

So long as the prejudiced and clashing interests of secular historians (whether ancient or modern) form the only basis upon which the recognized Chronology is founded it will be ruled by *confusion* and no two volumes can agree as to the matter of Prophecy and its exact Chronological fulfilment, since there will be no scale recognized by all, and against which the results may be measured *without appeal!* It is on this account chiefly that we have undertaken our own present line of study—our primary object being to string the events of Scrip

ral History upon a single strand of astronomical ears; as it were, bead by bead—and not until this hall have been indisputably accomplished can we ope to prosecute our investigation into collateral elds!

The realization of such a system—one which onsistently fits every reference in the Holy Writ as fundamental *sine qua non* of credibility—is our aim, nd if, with God's help, we shall even attain only nto its rudest outline we shall have much cause for ejoicing, while in that our results already promise ar more than this! our cause for gratefulness is urely magnified!

In the meanwhile we trust those who are accomanying us in these investigations will follow them vith *critical and relentless scrutiny!* Our purpose s to get at the true system, not to magnify our own abors, and wherever our own later discoveries or utside assistance shall enable us to correct the ssignment of dates we shall not hesitate to do so, lthough it shall require the remelting of every plate ve have electrotyped and the casting of new ones. But it is only just to the ends in view to state, that aptious or purely individual interpretation can have ut little weight in any revision. The dates of cripture are parts of a most complicated whole. The rincipal ones are related to each other by cycles nd epicycles of which the ordinary student is necessarily ignorant. They are fixed points of reference. But there are many others scattered here and

there, in the location of which human judgment may be exercised, and as we have incidentally located them with our own judgment only, we shall certainly accord honest weight to that of others. Our chief concern is lest others will neglect to verify our work and by accepting it without question or examination fall short of meriting their own share in the reward for rebuilding the Tabernacle of Time.

With this long introduction we proceed to th Tylerville Lecture.*

THE NATURE OF THE "MIDNIGHT-CRY" CHRONOLOGY.

I rejoice in my ability to meet with you to-da upon the only foundation which securely understay a vital Christianity—a mutual faith in the actu return of its founder to the earth—the return bein understood as pre-millennial. As this is the substance of our common hope, we are friends at once. We may, perchance, have minor differences as to the object, method, and its final outcome—such as arise from different educations, lines of thought, and bent of mind—but on the blessed anticipation of this speedy Advent in order to restore the Sceptre to Israel and assume its sway over a regenerated world, we certainly are not at variance, nor as earnest students of the Bible, as written and for the purpose written, need we fear that those who share this glorious prospect can possibly confer together

---

* Repeated at Plainville, Ct., Aug. 28, 1892.

ll in vain, or fail to feel the Spirit of his presence ı their midst.

I am here for a double purpose; to sum up some f the results of my own investigations upon our ommon theme, and to sit at the feet of elders in he Advent School, both hearing and asking ques- ions on collateral topics.

My own studies have been chiefly upon matters f fact—History, Chronology and Astronomy, from he standpoint of Prophecy—and not so much upon hose of Doctrine, although the two blend neces- arily together, and, of course, unite at length in rise men's hearts. I am willing to learn of any octrine, and to try it by the rule of faith delivered s a guide in the beginning. But the chief thing ow before us is the Advent itself.

WHAT OF THE NIGHT?

In the twinkling of an eye he is to come when he set time shall arrive, and when here will make hort work of the promised Restoration. But I do ot believe it will be the instantaneous act that some xpect, save in one or two of its opening phases. ll down the ages there have been those whom he as prepared to act as special agents in the new *egimé*, and for them the matter will, no doubt, be uickly consummated, be absolute and final, but ot with the rest of men.

I look upon the world as really young—*i. e.* rela- ively young, not yet a week old in days of God, vhich are 1000 years apiece—its resources, natural

wealth, possibilities of physical and commercial development are still in an infant state. It is stored with good things which can only be appreciated by beings of our nature. Nor do I expect for it an end, a burning, if you will, until its strength and vigor have been thoroughly exhausted.

It is not to be successfully contended that he who bade his disciples gather up the fragment that nothing be wasted, will recklessly destroy th treasures of the everlasting hills or the preciou things of the earth and the fullness thereof, unti together with those of the heaven, and of the dev and of the deep that coucheth beneath, they sha have all come down for once, at least, upon th head of him to whom of old the birthright appe tained, even upon him that was separated from h brethren, *i. e.* upon the descendants of Joseph.

Our Race.

I presume you know, my friends, most of you least, that one of the chief beauties I profess preach out of God's Word is its literal message the literal sons of Isaac—The Ten Tribes who we Lost, and whom I maintain, with quite a growi school of willing investigators, are none other th the Anglo-Saxon Race—born for a purpose, sc tered for its prosecution, and yet to be regathe and acknowledged for its consummation. T oath of the God of Abraham is without revocati his promise endureth forever, and there is more

the future than is dreamed of, even in the philosophy of the most liberal Adventist.

I grant you that the Kingdom of *Heaven* will be tenanted by a peculiar race, by human beings advanced, as it were, to some higher degree, changed in some unknown senses; but for the kingdom of Man, of Israel, of the Millennium, I also still expect a flesh and blood foundation here below, developed to *perfectness*, advancing toward God's ideal along every line, and satisfying the desire of all men and all ages. The world has never yet enjoyed its Golden Age. The Eden state was far too brief, its tenants far too few to have realized any such condition—it is all in the future, and for them that escape out of the rest of men, for a remnant other than those who are "elected" during this Gospel age, I am satisfied there is to be a physical future not handicapped by any of the Devil's wiles.

The fact is, such a world is what I contemplate will be the *earthly* part of the "Millennial" one—and it will form the *subject* to be governed by the Iron Rod. There can be no other object for binding the powers of evil, there can be no other field wherein the agency of those *elected* out of our age can be exercised!

There are several parties to the kingdoms of the future—in that of Christ we shall have the King, his agents and the *subjects to be governed!*—and in our broader converse upon themes like this we must be liberal-minded. We know but very little even

of the present as God views it, all but nothing of the future save as dim revealed; but, my friends, I beg of you, in contemplating these grand topics, not to forget that in our Father's house there are to be *many mansions*, tenanted by human beings of all sorts of grades! And while his Son has gone to prepare a place for you, if ye be chosen and elect, he *may* be coming back to prepare a place for *other sheep*, not of a flock that generally enter into our counsels! *We must not leave the subjects of these coming kingdoms out!*

With this mere hint at doctrine worthy of your deeper and most liberal thought, for God has many covenants awaiting literal consummation besides those with them who believe themselves to be merely the spiritual sons of Abraham, I turn to other and collateral themes.

INCONGRUOUS METHODS.

If one had gone to Jerusalem and measured Solomon's temple with a *yard-stick* expecting the result in yards to agree with the number of recorded *cubits*, he would have had his pains for his folly and been justly laughed at as devoid of sense.

But this illustration is a picture of what al former generations of Chronologists have done in studying the time prophecies of the Bible.

For instance: Daniel's prophecy of the sevent weeks began in its strictest sense with the edict t build the walls of Jerusalem issued to Nehemiah i the twentieth year of Artaxerxes, 3557½ A. M. It

first sixty-nine weeks ran out at Autumnal Equinox of 4026 A. M., in a period of 468½ solar years, instead of 483, as we shall see. Thus, misunderstanding the result, and deeming that the missing 14½ years resulted from some gap in secular history, Chronologists have, in every case, done one of two things, either proceeded to introduce the 14½ years arbitrarily, or else to take some other *origin* and *end* for the prophecy, than this edict, and the Saviour's Baptism. Both have been equally fatal to whatever scheme they adopted. The eclipses for instance will not reverse through any such doctored system, nor without confusion irremediable will history synchronize upon it.

THE SCIENTIFIC METHOD.

But you don't mean to say, remarks some astonished objector, that your so-called true 468½ years between Nehemiah and John the Baptist's testimony as to Jesus Christ, satisfies the sixty-nine weeks or 483 years of Daniel, do you? Figures are figures he tells me, and you disprove your own case!

Not so, my friend—468½ *yards* may be 483 *cubits* upon the proper scale! and this is the veritable solution of the matter.

It is a remarkable discovery of the true Chronology, *that most of the important time prophecies run out upon a shorter scale than the one we moderns have inherited through* ROME! If we are going to measure History as a test of Prophecy we must first

be sure that our Historical years are Astronomical, then that the events are written against them in their proper place.

It is only *after* this that we can test the accuracy of Daniel and Revelation, nor even then have we any chance of arriving at the truth *unless we employ the proper scale!*

Surely the God of accuracy—HE who hath weighed, and measured and numbered all things, in his own terms, is not going to disclose their mysteries to laborers who have brought their tools away from Babel!

But, as it is the glory of God to conceal a thing, *so is it to the honor even of kings to search a matter out.*

The deeper the problem, the more care we should exercise in its solution, and no one can expect an accurate answer who is satisfied with half-stated premises and conditions!

In any scientific discussion of the Bible it need scarcely be mentioned that I believe in a logical and fearless statement of the literal truth. In order to solve a problem we must accept every condition imposed, and no result is worth a straw, mathematically, that has left any such element out of the calculation, or taken it spiritually—*i. e.* to get rid of it!

Now in this sense, if the Bible be the Inspired Word of God, and if Prophecy be History foreseen, then the "Times" set forth therein, no matter how

ccultly, must agree absolutely and without any ort of apology with Astronomy itself, and to the vents of History to which they refer.

In my discussion of the Flood as the Great Fact f History and a guarantee of the Second Advent, have shown to the echo that such agreement goes own to hours and minutes and seconds, and in the oshua calculation that it can be run out to ninths. ndeed, I have shown, and no man can overthrow he figures, that even the apochryphal riddle of Esdras—a prophecy as I believe of both the first nd second advents—is infinitely accurate and must ave been overruled by Providence even as was my wn solution thereof.

A Query and Reply.

"But where," will some man say, "has all this oasted wisdom been obtained? And in what nanner doth it come?"

The answer is: We make no boast of occultly eceived wisdom, and such information as we may ave in these premises may be acquired by any one vho will devote the same amount of time and earestness to obtain it "by books."

This is the day when "knowledge is increased," nd while I have drawn some of it from a fountain hat is free to all, I have simply bottled a portion for he convenience of such others as may likewise hirst for truth. I have but followed in the footsteps of many predecessors—the matter of surprise o me—aye, of deep concern—is that in this so-

called age of Bible students, so few of them desire to sample what is labled genuine; and not only is not drawn from the muddy Nile, or slimy banks of Babylon, under the falsely so-called scientific auspices of the "Higher Criticism!" but disclaims all relationship to it!

In order to give honor to those to whom honor is due, let me state the secondary source of my knowledge, for the primary one is Holy Writ itself!

Chronology Born Anew.

Some dozen years ago there was humbly born in the suburbs of London, an association, the results of whose labors are still destined to revolutionize the whole subject of Biblical Chronology. I shall not attempt to give a detailed history of this society: suffice it to say that it fell to the lot of the British Chronological Association to fight the same hard battle against prejudice and bigotry that always meets the efforts of those who search for truth—particularly if they find it and essay to set their light upon a house-top. There were few, if any, great names, connected with its founders, and no government patronage encouraged its laudable endeavors. I doubt if even a single First-Lieutenant graced, or disgraced, his profession, in the eyes of the Scribes, Pharisees and Hypocrites of our modern times, by lending it his sympathy. Nevertheless it wrought in earnest on the sure foundation of implicit faith in God's Word as its fundamental premise, and in due time began to publish its inves

gations. Here and there a disciple gathered to s standard, and strengthening its stakes and lengthning its cords, it grew in stature and began to alize a foretaste of its mission.

But the ways of Providence are obscure. "*Trust* -though thou canst not trace!" how difficult the sk! The mission was a brief one; adverse critism and lack of financial support soon exhausted s means of prosecuting the work beyond the issue ' the Almanac containing the fundamental princies, and so far as I can now determine, the Associion failed and its printing stopped.* Such has een the past experience of more than one great efrt—a life is given for a single seed, but thank God, ie seed survives!

It was in 1885 that a copy of one of these volnes fell into my hands. Familiarity with a somehat similar experience may, perhaps, have induced willingness upon my part to study its avowed dis›veries in an unbiassed spirit; at any rate, I did so, id arose from the perusal with a satisfied convicon that the claims were just, and so the seed took ›ot. The next step, as it appeared to me, was to :tempt the vindication of these newly-discovered, r rather re-discovered, ancient Lines of Time upon urely independent ones, both with a view to lendig them additional credence, and of calling atten-

* And it will be the fault of *our!* constituents if this present (Our ace) effort comes to a similar end; and the responsibilities cannot eigh too heavily on all concerned.

tion to the True Chronology upon this side of the Atlantic.

Since then the results of my labors have all been published and the readers of the Series of Studies I have issued are familiar with the vindications thus far made. Within these Studies I have also republished and explained the four principal Chronological tables which constitute the basis of the System, and by means of which the whole scheme of Biblical Chronology unravels without hitch or halt.

Without the previous labors of the British Chronological Association I should probably have been unknown in Advent circles, and certainly four of the seven volumes* now within your reach would never have been issued.

It was the discovery of this true system of Chronology that gave a vertebral column to my Historical studies, already of long standing, and which also vindicate the Bible, and tell the members of Our Race the story of the Rock whence they are hewn and of Sarah who bore them! But no sooner had the history of a chosen people begun to articulate itself about an irrefragible line of time, than the *Prophecies* of the Seers of this same dominant Race began to assume proportions which put all other considerations into the shade.

The result has been an overwhelming conviction founded upon an array of testimony never before at man's command, that the Day of the Lord God o

* With this one, eight.

ıts is at the door, and it is for fearlessly and anx-
ıly announcing this wherever, whenever, and
ever I can, that I stand comdemned throughout
own land as a crank, or worse, albeit, day by day,
very journals that condemn me by name, bear
lence—though blind—to more than I have ever
as to the signs of the times in which we live.

Inconsistent Opposition.

ın unbroken front of adverse criticism has been
yed against me. My books have been con-
ıned, unread; no opportunity for ridicule has been
, and all the powers of evil have conspired to
ıg my work to none effect—they have almost
ceeded, but they will surely fail. It is God's
k, not mine, and against it man's weak efforts
in vain.

ıut the strange part of the situation is the attitude
vowed Adventists. It was from them in partic-
that I had a right to expect at least investiga-
ı and perhaps support, substantial aid, for such
ork needs funds, and there comes a time when
n the most reckless purse must fail, if not replen-
ıd by the sale of the oil it has elaborated from
crude material, to those who need it. It is pass-
strange that the avowed adherents of pre-millen-
doctrines have been too lukewarm in their
ırest even to examine and finally to support this
ırt to arouse the sleepers.

ınd what are the reasons?

. Expense? Surely my neighbors can afford a

part of one *day's* wages to examine a topic *so* i portant, if the laborer himself values all he has p year as of small account against his duty to prepa it. No, it cannot be the modest expense of the little volumes, for to admit that is to belittle c professions!

2. It is due somewhat to lukewarmness in c hosts; to a deep-seated disbelief, or sort of hopel lack of faith in the possibility of even at last arı ing at the correct solution of Biblical Chronolog in some quarters it is due to disingenuousness, or a fear that some pet theory will be wrenched fr our embrace.

3. But chiefly it is due to a misunderstanding the importance of Chronology, itself, as the chief su port to Messianic hopes!

THE MIDNIGHT CRY.

It was on Chronological grounds alone that W liam Miller took his lamp and with his follow went out to meet the Bridegroom. The "nigh had already set in, and it has grown darker e since! It is true they were disappointed, and cause the Bridegroom tarried fell on sleep. But now see that they might have anticipated his del for it was clearly implied in the parable itself! A so the night sped on, until its *Midnight Hour* arri —this is a Chronological parable, my friends—a the cry that has already sounded has been *on tim* All about us the virgins are awaking, and in the tr ming of your lamps and their replenishment y

il," I ask if it is not your own manifest duty to pend a little of the *literal* "midnight oil" in post- yourselves upon these premises?

If I should arouse you at "midnight" according agreement, is there one of you who would fail to k at the CLOCK? Do you not see, therefore, that study of Chronology is the one thing lacking in Advent attitude of the present day? Why, en, this hesitation now? Are you consistent? ye your own judges!

I preach the Advent upon a Chronological basis re and simple. If I am right, it is your duty to ex- ine the "Times" as Miller did, so as to be *able to tify your Faith and arouse others.* If I am wrong, God's name go to sleep again—but mind you, re- dless of the hour, I warn you that a little more mber, a little more folding of the hands in sleep a dangerous thing at this juncture. Read the par- e again—The Bridegroom doth not tarry twice! d *once* awakened from *one* slumber the parable ves on to a speedy consummation! That alone is oof sufficient that the hour has come, and also it you have time to do your duty decently—but time to spare!

Although it is midnight, it is by no means dark those who are supplied with lamps and oil, and chief object of my own studies has been to pply the means for all who wish to draw it for emselves. I believe it is to be drawn from the ble only, and by each one for himself. My

studies are merely offered as guide-books in t premises, for true oil is *faith*, and faith must ha a substance to be the foundation of a hope assured else it will have no more real potence than a bel in the infallibility of the Pope. A saving fa must be founded upon facts for which we can gi a reason—and a *sound* one! How many of y my friends, believe in the Bible because of w digested knowledge of its harmonies? How puer the quibbles of a *dis-sected* Christendom appe beside the duties of the day and hour, and, so as I can judge from several Advent journals, th are relatively quite as many divisions in our ra as in the Church itself! I had rather have a loc in some vast wilderness, where I could dwell al with that one Book upon a sylvan altar, than dw in the best chamber of the divided house, so soon topple to the ground. The Church of God wherever two or three are gathered together in Name. It is enough for us as individuals to be of some such group of two or three, for the L himself knoweth where his thousands are even sevens.

Ways and Means.

But where already even is the faith once for delivered to the saints? Will he find it when comes? Who will, forsooth, if He cannot? what was its prime essential but a faith in "*M and the prophets?*" And if this be truly so, do not again perceive that the *Chronology* and *His*

"Israel," whose times and seasons blend into our vn, are matters without compeers in the whole nge of Messianic investigations? Jesus Christ ll settle all matters of doctrine, at least all that e Bible leaves really dark; concern yourselves, my ıristian friends, about the duties of the present hour ıd let to-morrow go—*for* IT *is the Millennium!*

Oh, that I could induce each separate one of you go homeward from this Feast of Tabernacles, hich custom you have inherited directly from the ıtriarchs, your ancestors, and recommence the udy of our *own* history and the warnings of *our* ers—for they were the literal progenitors of the nglo-Saxon Race—at the fountain-head, and in e proper way and spirit, and oh, that I could sit side you at the task, for there are many tangled aces whose threads are easily unravelled when two three can work together at the knot.

But in spirit we may indeed labor together, for I ake bold in my anxiety to get other laborers in e field, to ask you to sample the fruit that I my-lf have gathered into baskets, and I do this for ro reasons; principally that by swelling the num-er of co-laborers in the Chronological field there ay be still more accomplished in this over-laden ırvest, and secondarily, because thereafter the ırden will not fall so heavily upon a single pair of ıassisted hands.

WHAT IS PROPHETIC SLEEP?

But let me give you a few reasons why the study

of Biblical Chronology, which, as a topic of speci interest, most Adventists have neglected ever sin the followers of Miller fell asleep, is of such prin importance.

In the first place, I believe that the condition slumber, implied in the parable, is nothing more n less than a neglect of that very subject, CHRONOLOG that he and his followers made so prominent for it is a patent fact that it is only upon Chronolo cal questions that Adventists have been asle during the Jubilee (1845–1895) now drawing to close! If "slumber," therefore, has been partic larly *a lack of concern as to the passage of prophe time*—and the illustration of sleep just fits the case *to awake is to be conscious of it and resume its stu in dead earnest!*

There never was a day in which earnest Bib study was more necessary than the present one, n was there ever a day in which so rich a harv stood ready for the reaping. Most religious peo are literally afraid to investigate the Bible—and w they may be if the canons of the "Higher Cr cism" are to guide their study. Most of the la consider it to be beyond their sphere, and so far "Moses and the Prophets" are concerned, even t clergy almost entirely neglect them.

I readily grant that Sin, Repentance, and Gospel of a *Saviour* are the vital "ends" of ap tolic work. Nevertheless, I hold that Christ and Resurrection *cannot* be successfully preached *in*

Age upon the undermined foundation left by the Higher Critics. It is well for them if they can hold their own souls within the fold; I question it; but be this as it may, it is the *rest of men* that are the ones whom Christ desires to save, and *they* have logic left, and cannot be savingly reached by any other means than a logical exegesis of the whole Bible, and a satisfactory explanation of its Inspiration as such, upon the basis that it is "*the truth, the whole truth, and nothing but the truth.*" For, not although one arose from the dead, will men *believe*, unless they likewise are taught to *believe* implicitly, and are made to *understand* "Moses and the Prophets." I simply quote the highest Authority!

It is the Bible that atheists and infidels attack—the Old Testament chiefly—for they are logical, and perceive that if the foundation goes, the superstructure cannot stand, no matter how eloquently it can be clothed in Agnostic sermons, the which than even listen to I had rather *fish* upon the Sabbath day! Hence this Old Testament is our one and only bulwark of defense, and the Romance of its History will make of him who reads "Moses and the Prophets," in the light of Anglo-Saxon facts, a GNOSTIC indeed, and one who can fully show whereon he stands, and *why* he "knows."

THEOLOGICAL INCONSISTENCIES.

I maintain that it will not do to preach Christ and deny Moses—any part of Moses, for if my neighbor can deny a part then I the whole! Nor will it do

to doubt the universality of the Flood, and ask me to accept a Saviour who alludes to it! It will no do to doubt Joshua's Long Day, with the sun and moon poised in mid-heaven while he fought, and ye stultify our hearts with hopes of a LONGER DAY when even sun and moon will not be needed! I the story of Eden and the Deluge, of Jericho and Jonah and Joshua are myths, or fables, and no literal facts, then, to the still *rational* mind, all tha follows them is equally so, and faith once lost i those who foretold his first advent, can never be sav ingly and logically found again in Christ and hi apostles; nor will we listen to any who endeavor t determine the times and seasons of his second com ing.

If, therefore, we are ever to resume our plac militantly among the noble army of those who hav already testified for Jesus Christ with their lives an works, we must repudiate *in toto* this iniquitou school of criticism, and recapture, somehow or othe the Ararat redoubt, replace the Long Day in ou scientific Chronology, believe Moses rather than th Moabite stone, and the Bible rather than a sun burned brick dug up at Babylon.

As the study of prophecy was impressively rec ommended by the Saviour, we must *study* it, whic involves Chronology and History both Sacred an Profane, and we must labor at the task until we u derstand it; but in no wise may we dare to alter it i "jot or tittle!" or consider any part of it as unimpo

ant—the skilful accountant dreads an unbalanced penny quite as much as many *pounds!*

The Basis of Prophetic Study.

William Miller would have been a flaming mouthpiece to the rectified Chronology which is now within the reach of all who hold his memory in honor, and if you will only receive it and so *awake*, you will perceive that it has a momentous bearing upon the prophetic times which yet remain—and whose abrupt ending is now apparently so imminent.

The only foundation upon which to understand either History or Prophecy is a correct Calendar of the "Times and the Seasons," or rather *the* correct Calendar, for, from the very nature of *Time*, which is the record of astronomical motion, there can be but one sequence to it, and that will be a sequence through which the cycles of heaven (all of them!) will reverse accurately. Upon such a system we can fairly hope to work successfully, and upon no other. And upon it we must know not only the dates *at* which the Chronological Prophecies of Scripture were uttered, but the dates *from* which they are to be estimated.

It is only upon this basis that we may ever hope to determine the dates *to* which they refer and *toward* which they *must* progress without shadow of turning. Upon no other basis may we in any sort of confidence even attempt to interpret the "*sure* word of prophecy" aright. If the times are

worth dividing at all they are worth dividing with a rigidly mathematical pen.

All the trouble heretofore has been a natural resultant from our doubt upon each one of these points. Hence the vast labors of the whole college of Historico-Prophetical students have been *wasted*, because they have started out with "mere approximations" and of course have been landed in greater ones—for they have simply *multiplied* the errors! There could have been no other logical result. It stands to reason that if we consider the predictions as "mere generalities" we shall simply increase our confusion by studying them. On this account failure has been piled upon failure, and "the Church," which has waited nervously upon these foolish efforts, has grown weary of the topic, and almost closed the canon in despair. Meanwhile, the world has laughed itself into a slumber from which you cannot hope to rouse it.

Stripped of all charity, and exposed to the cold justice of facts, the whole process of former Chronologists is thus seen to be at least a deliberate *blunder*, for were it not that the intentions were good, I should characterize it as an insult to both *human* reason and Divine!

Had these calculations (founded contentedly on a lack of absolute faith in God's infinite accuracy) come true, then they would have made God himself a liar, for to have verified them he would hav had to *change* his own eternal counsels to suit thei

inconveniences, and have lent himself to their dishonoring of his Name,* which is Chronology itself!

THE STARS IN THEIR COURSES.

Again, my position is this: the sequence of the years, and days and weeks, and cycles which runs through a true system of Chronology, must begin with that Sunday (the first day of the first week of the first Luni-Solar year, with all else that this astronomically involves) which the inspired Moses and the Prophets after him, as Chronologists, fixed upon as the dawn of *Adamic time*, and it must have run onwards without break into our modern almanac and thus *be running* on toward a certain future!

In perfect concert all the stars in their courses have sung this single anthem since the morning stars opened the chorus at Eden, and their testimony will unerringly condemn any system of History that does not take them into accurate consideration, and surely no system of Chronology can dare to call itself perfect that does not even attempt to touch their keys. Not one of them, only, but play upon them all, not the eclipses only, or only one or two, but all, and not only that but the transits of Venus, and of Mercury, the Equinoxes, and every astronomical function in the vast machinery of the

---

* H. V. H. J.; 5660; H. V. H. A.; 5651; Man. (Ish 113) Cain (Shanah 355) 355÷113=3.14159! "Even Jehovah." Since Elohim (ALHIM) "written in a circle" is 31415; and the Hebrew value of "Light" is 20612, while a form for the word Jehovah is 6561, whence 20612÷6561=3.141592 etc.—See Study Number Six, page 18.

Universe that the great Creator set at the beginning for times and for seasons and for night and day.

When now it begins to dawn upon us that God, *in his infinite concern for his* OWN *honor* has likewise spread over this so-called *natural* order of the cycles, an entirely independent one, and that too a perfect network of inter-related periods, terms, times and seasons (I refer to the super-added Prophetic Scale with all its intimate harmonies and relations), it becomes manifest to any mind open to logic, that a double "*check*" has been provided for the guidance of human reason (if it be willing in the day of his preparation) to trace its way back through the labyrinth of time in order to arrive at Adam's day in such a spirit as to believe there was one, without any obeisance to the Darwinian hypothesis.

But so ignorant are we in general as to the *perfectness* of this secondary system of "*Sacred* Chronology," that few dream of it save as the disjointed sequence of a few isolated predictions.

The Sabbatic Scale.

For instance: outside of Daniel, and Revelation few consider that there is much Chronology at al upon the sacred scale, and they regard the "times' given in these volumes as covering "the latte times" alone, and devoted to a specific, and rathe problematical purpose after all.

Not so. The sequence of the Sabbatic years fo instance, runs systematically throughout the whol

f Adamic Time, and spans it off into periods of even years each, that ring chimes all along the line. he very first Autumnal equinox that Israel spent fter passing the Jordan ushered in her first literal ecognition of this Sabbatic Scale; nevertheless hile that year (2554 A. M. = 2555 of the world's stronomical duration) began the literal count, the et-work runs back to Adam himself, 2555=365 × 7 nd therefore *was Sabbatic from Creation.* Just hink of it; a Sabbatic year for every day in the olar year!

It was upon such an august anniversary of time hat Israel stopped work and rested after Jericho nd Ai. For a whole year they neither planted, eaped, nor fought! In the providence of the Lord God, who was the Captain of their hosts, and whose anner still hangs above that same people wherever hey are scattered! their very enemies kept *that* hole year Sabbatic too, although they knew not hy! And so they kept a year of Sabbaths for the "year of Sabbath years" that lay behind Our Race.

Do you wonder that such beauties (cropping out wherever one pauses along the rectified system of Chronology) fill the heart with wonder and admiration? And should you wonder when I tell you hat it wellnigh choketh me to know so few can be nduced to share this joy, and spread the knowledge o the rest?

But "five of them were wise and five were foolish '—not many at the most!

It is the constant discovery of such truths as this, whole volumes could not contain them, that greets the student of the cause I represent. For three long years I have vainly conjured my fellowmen to come unto the feast. There is enough for all. It is inexhaustible—meat, milk, corn, wine and honey—and still they love to feed on husks and call dyspepsia *faith!*

THE JUBILEE SCALE.

So, too, the Jubilee Scale, which so few understand, comes down to our date, 1895–6 A. D., which will be the sixty-ninth from the Exodus out of Egypt—the sequence hitting accurately all the intermediate ones, whether celebrated or not! The fact is this sixty-ninth Jubilee will end the four hundred and eighty-third week of years since the passage of the Red Sea! Now both 69 and 483 are numbers redolent with prophetic associations to the student of Daniel!

Let us also pause to think of these a moment. God's word is inexhaustible, its seasons of refreshment repeat upon ten thousand scales. Who hath entered into all his counsel? or of his "days" and "weeks of days" dare say that such and such of them have come to final end? They run, wheel within wheel, whithersoever he goeth, and they echo one unto another, world without end, Amen. Aye, though there is neither speech nor language, yet their voice is heard among them, and forever and forever do they sing! From world to world

our Scripture must pass on—it is the Word of the Eternal God!

It is on this account that with many predecessors in the School of the Interpreters, I look with glowing interest upon the year 5894 A. M. (which is our A. D. 1895–6, reckoning from September to September). It is to be the last anniversary of the Jubilee in this Century, and the fact that it will be the sixty-ninth from the Exodus—from Israel's great day of liberation—is certainly of moment! But to what end, it will be time enough to see when it arrives, so be it in the meanwhile we prepare for *anything* from day to day. Take no thought for to-morrow what ye shall put on; study the day in which you live, the Chronology of its hours; the virgins did not have to change their *garments* when they awoke!

From Jubilee to Jubilee there extended a week of Sabbatic years, *i. e.* $7 \times 7 = 49$ years. It has been a gross error to consider the constant interval as fifty years. But this is not the place to explain what has been already fully set forth in my published works. It is sufficient to say that the Sabbatic count by sevens keep straight on throughout all the Jubilee periods, and that a Jubilee is *always* the year following a seventh Sabbatic year! Upon a proper scale, therefore, the Jubilee fell "*a week* of weeks" apart, and still stood number fifty in each count; just because they severally followed a forty-ninth year!

THE ADVENT JUBILEE.

Deeper students of prophecy have always felt certain that there was to be some subtle connection between the Jubilee Scale and the era of the *Second* Advent. Such, I understand, was also one of William Miller's contentions. As a matter of fact he was probably right, although in the matter of judgment, and application to the incorrect Chronology of his day, some of his calculations seem to have failed, indeed, all of them, as he and others, when disheartened, came to think. But did he wholly fail?

It may be a "dark saying," yet it is none the less true, that a man may fail, miscalculate, and still be right. For instance, William Miller's entire ministry kept "times and seasons" that he wot not of. But this was upon the true scale of Chronology which *we* are now discussing, and which was not then discovered. In the meantime, with the rude tools of his own day he was laboring at the very cycles which in certain senses he fulfilled.

It was about 1837 A. D. that he first took his lamp and pioneered the virgins who went out to seek the Bridegroom. They expected to meet him in 184[3] because, reckoning 2300 years from Ezra's going up from Babylon, which in the margin of the Bible is placed at 457 B. C. according to our Version, that year was indicated by his method. Thus 2300—457 =1843. Now I shall not discuss the several errors innocently made in this misjudgment, or even the

tter of a misapplication of the 2300 years. As a :le, and as an astronomical one of no small mont, as Dr. Guinness has shown, he was fully tified in employing it. Now if we arbitrarily ut off" 490 years from 2300 years, as many do, we ve 1810 left, and if we add this as a period to 4026 M., which was the year of the Saviour's Baptism l manifestation, we obtain 5836 A. M., which is : 1837 A. D., and found Miller hard at work.

DANIEL'S SIXTY-NINE WEEKS.

Let us now read in connection with the Jubilee ale the famous Messianic prophecy of Daniel. It s fulfilled at the First Advent on a scale of en years to "a week." Who shall say it may : be more gloriously verified at the Second lvent and on a scale of 7 × 7, reckoning from the nmandment that originally started Israel toward uilding the walls of the Salem of Melchizedek! reads:

'Know therefore and understand, that from the ing forth of the commandment to restore and to ild Jerusalem unto Messiah the Prince shall be 'en weeks and three score and two weeks (*i. e.* ty-nine in all): the street shall be built again l the wall, *even in troublous times.*" Now the estion is—Will History repeat itself on some eat scale? upon the true Chronology?

The seven weeks of Jubilees reckoned from the codus (2513½ A. M.) fetch us to the time of phthah, just after the termination of the 300 years

of Amorite oppression, and the sixty-second Jubile thereafter will land us at the tenth day after th September equinox of 1895 A. D. Thence, forwar for one year will Israel's times again keep Jubile before the Lord.

It is also a solemn thought, in this connectio that if the Jews shall find themselves rebuildi their city at that time—which is by no means in probable—it will literally be in the "troublo times" already settled down upon us all.

Again the count by *sevens of years* is 483 su Sabbatic periods of *seven*, which is just the numb of full Solar years from the edict leading to Ezra going up, to the Saviour's Baptism.

Now the only thing for which I contend in th illustration is the fact of the cycle, and the possibil of its application on a larger scale. I do not p tend to say that *all* the features of Daniel's pred tion will find thereat a parallel, or that any of th will, and least of all do I suggest it as an assu date for the Second Advent, or even for the cutt off of the two witnesses yet to come. Many w so regard it, *and many more maintain that I do, a this in spite of all that I can say, as ye shall bear testimony!*

But to return to our general topic:—

Time as a measure, in its relation to human fairs, and our duty as Adventists to awaken to import!

We have thus seen that History, Chronology

stronomy stand intimately related to each other in
eserving intact the record of human duration.
hen correctly understood they bid absolute defi-
ce to those who would belittle the accuracy of
e infinite and infallible Word of God as "it is
itten." But, and moreover, *within* this infallible
ord of God we have the *Sacred* History and inde-
ndent Chronology of a chosen people, so woven
and out the other three, by means of still another
the *Prophetic* skein of time—that their united tes-
nony is literally unimpeachable on a scale which
s them all!

The fact is, the beauty and accuracy of the True
ronology, which is Biblical Chronology when
ghtly understood, is beyond the compass of
man language to extol. It absolutely exhausts
r finite means of numerical expression and dwarfs
e ken of even the sublimest intellect.

To the minds of the faithful this realization will
welcomed with the keenest satisfaction, and in
at it redounds to the glory of Jehovah, they will
adly render additional homage to him who by
ery new discovery in the fields now open shows
mself to be faithful and true forever and forever.

THE END OF THE AGE.

In the Bible we find several expressions bearing
on the final chapters of Chronological Prophecy.
or instance: "The Latter days," "The time of the
d," "The seventieth week," "At that time," "the
ay of the Lord," "the Thousand Years," etc., etc.,

not to enumerate many specific periods, such as "the seven times," (having independent applications to Israel, to Judah and to Gentiles! a fact but little understood,) and the 1260, 1290, 1335 days, etc., etc.

Now I will not admit, for one moment, that any of these times are *approximate* periods, and that they may be "fudged" and "monkeyed" with.

I accept the Bible as God's *Inspired* Word, and years of study have convinced me that it is accurate to the last ultimate. Many of my own calculations are before the world and as yet unanswered. As challenges they must stand until thrown down, and may the God in whose cause they have drawn swords defend them! They are all based upon exactly the same system, the one I have described. But if one of them falls they need not all fall, nor the system with it.* I am only inspired with an earnest spirit of investigation. I fancy even Daniel made many fruitless calculations! I am, however, at work at this system all the time, and never yet have gone to it in vain for the purpose of solving any special and *legitimate* Chronological question. Some of these have been published for several years. I have spiked one to the girdle of the earth, and God willing, there are more to come!

In the meanwhile, there is no element of compromise in my position. The Chronological prophecies of the Bible are "the truth, the whole truth and

*Unless it is an integral part of the system itself and not an independent incident thereon.

thing but the truth," and there can be but one
y only that will open their whole combination.
stands to reason that when such a key shall have
en discovered it will have the credentials and
thority of Truth and be worthy of investigation.
is on this very account that I conjure you as
dventists and Bible students to examine the
ims and comprehensive elasticity of the system
at I now advocate.

Critics and Reviewers.

I do not receive many reviews that are fair either
the spirit, or the actual results of my labors, but
do obtain a few. For instance, while preparing
is hasty sketch the *Pacific Medical Journal*
aches me by post. In it the editor himself
viewing the *Our Race Series* remarks as follows:
Lieutenant Totten has succeeded in presenting a
rfect Chronological harmonization of Bible History
which not a single link seems missing." Certainly
is is independent and unbiassed testimony, and
would to God that such evidence of interest from
ithout might excite at least the jealousy of those
ithin the fold to look into this matter too!

Let me point out the *force* of this admission.
is from a standard, secular and scientific paper.
is in an editorial, therefore not the paid and
obably prejudiced opinion of the average critic!
ow granting that my claims *are* right, and that
is professional thinker appreciates their justice,
hat has been accomplished and what else may be

expected? Why, in the first place it is in our pow at last to read Hebrew History in a straight sequenc to perceive its hidden harmonies and to synchroni its data and events. But far more than this, we ca now locate its Kings, and Priests, and *Prophets;* ay and more than even this, its *Prophecies*, where th belong!

And what then? Why then, for the first tim, we have a sure basis upon which to measure, a against which to stretch out the cords of Chron logical prediction! Here we may lay the square a beginning, and yonder hold up the plummet to end. Why, the mere rumor of the discovery of su a system should have at least *awakened* Christ interest. Must I forever find it only in the secu Press? Alas! I bear testimony against the *h places* of the Religious World and Press, where, full seven times, and particularly for these lat 1260 days, (three years and more at Yale,) I h generally knocked in vain for mere admission; a even when admitted, or in Papal terms been "to ated," have more often received scorn for my teme than any sort of welcome for my wares. Oh have filed away rich editorials, and reviews, clip from religious advertising sheets, that prove u the echo that the entire dial must be shroude the midnight shades!

But shall we care for this? No! rather let us d it to the cause for our rejoicing, for had it be otherwise it were not night, much less at Midni

our—it had been daylight abroad, and Messianic ope in vain.

I sometimes believe that the Christian Kingdom presented by the parable of the Virgins has in ality not yet awakened. This surmise has nothing do with the "hour," nor the "cry" gone forth, it it does have much to do with the *condition* of e lazy bridemaids. It is "midnight," before the cry," and the *cry* must sound before it can *arouse* e sleepers! It can hardly be that we are more an rubbing our eyes as yet, *i. e.* if a full knowledge d appreciation of the face of the clock, or the ue attitude of listening to the strokes of its sonous tongue, are really necessary!

THE MORNING CRY.

In the growing darkness of a former dispensation watchman was once anxiously questioned, What the night?

His reply was a peculiar one, "The morning comh;" he might have stopped there, but he added, and also the night!"

That is, there was a whole era about to be ushered , an era with its own period of light and darkness. was, and is the "day" in which we live—the ospel day.

How otherwise *could* the morning come and also e night? Manifestly it was only by coming in ccession, as the orderly parts of another dispensaon, and as in fact it literally did come and has een almost spent.

In the same way a certain watchman tells the present generation in reply to this same question that the morning cometh—and also the night—that is, the *true* Millennium is at hand—first its Morning finally its Night, for the coming Dispensation is no to be the final one, and history repeats itself!

To those who used the old Hebrew system o Chronology the significance of such an answer wa far more pointed than to us, who have changed th "day spring," to the midnight and the midda hours. With them the halves of the *daily* "unit c time," were rightly divided by the setting and th rising sun, and consistently they commenced the Civil year at the Autumnal Equinox, while the Sacred calendar commenced with the Vernal one.

We shall all, my friends, return to *God's* Chrono ogy in time, and only when we do so individuall to-day, do we stand any chance of solving with a curacy some of the most important problems whic concern the present generation of those watchin for "the world to come."

But to return to the day primarily concerned wi the question we have cited:

The Saviour was its "bright and morning Sta and it was with his *first* Advent that our "Mornin came! Tabernacled in the flesh he has already a peared in the Synagogue as the "Alpha" of th Dispensation, and read the first half of a text who ominous completion is to mark the midnight ho now on us. For Behold! as our "Omega," he

even at the door, and as the Evening Star of this Dispensation, he will light them who are waiting unto a better day and be its Morning Star!

In Greek the letter Alpha stands for 1 or 1000 and Omega for 800.

Jesus Christ announced himself to Saint John, in his Revelation which God gave him in order to enlighten the Churches, about the close of the first century, as both "Alpha *and* Omega!" in the *sum* of which not a few deep students of God's mysteries have perceived a hidden prophecy of the 1800 years now waning amid such startling portents, and actually disturbed by what we take to be the veritable "Midnight Cry!"

At any rate, the cabalistic significance of this suggestive possibility joins in the Chronological concert proclaiming what we preach, and you believe—the nearness and the certainty of what to all believers is the "Blessed Hope"—the only Hope!

"The Morning Cry" is supposed to have lasted for about three and one-half years, the period of the Saviour's personal ministry. In a peculiar sense they may be called Days of Grace, "acceptable," and have been succeeded by a stretch of some 1861 years, about twice as long as Adam's day (2 × 930).

It is a notable fact that one of God's days, 1000 years, diminished by one of Adam's, 930, gives us one of David's, 70 years—the which he called a generation, and of whose potence I have elsewhere taught.*

* See Study Number Seven, pages 30–41.

The Gospel day has, of course, been of Grace, a day during which Judgment has been suspended. It must be succeeded by a day of Vengeance, the proclamation of which, in the broad sense, I believe has been literally made during the past three and one-half years as "the Midnight Cry"—"prepare ye the way of the Lord, make his paths straight."

THE MIDNIGHT CRY.

In other words, since March 29, 1892, I believe the world has been in the situation of a debtor whose note has come due and gone to protest. The debt is now in the collector's hands, though the process of collecting has but just begun. It may take three and one-half years, and fetch us to the coming Jubilee year, 5894 A. M., equal to our 1895–6, and may stretch on to 1897, if prophecy is to be fulfilled upon the shorter lunar scale, as every Chronological probability suggests.

There was a time during the preaching of Jonah that Nineveh could have repented—it was *her* "day of grace"—she accepted it and the Judgment was delayed. There has also been a day bestowed upon the Christian world—or rather, the so-called civilized world, during which it could have repented: the forty-nine years extending from Miller's day to this—but we have scorned to keep the Jubilee; we have rejected our birthright and its responsibilities, and declined to redeem our possessions, *so I conceive that Judgment is even now set in order and that the assize will proceed.*

It requires wisdom of a special order, and experience, together with authority in the premises, to rightly divide the times, to set the stake between their "morning" and their "evening" hours, and to read collateral texts between the lines of the division.

DOUBLE ASPECT OF THE ADVENT.

The duality of the Advent was not understood even by Daniel himself. Progressive interpretation of the prophecies, even in the very School of the Prophets, is one of the plainest teachings of the Bible. The holy men of old were moved by the spirit of God merely to *predict*, and, as Daniel admits, they had to study by books, and that right diligently, ere they determined those times which had been set forehand by the Spirit, and which were meet for them to know. For they searched in vain into some of these mysteries—as did indeed the very angels—*to no purpose.**

Now Daniel *did* find out some of these Chronological secrets, as for instance the termination of the seventy years' captivity previously predicted by Jeremiah, and it was only by dint of prayer and hard study, and the expenditure of literal "midnight oil," that he solved the problem—and even that only just before the "set time" for its fulfilment arrived! Thereby he was enabled to change his faith into knowledge and fill his lamp with facts. You can get them in no other way. In fact, I

* 2 Peter i. 21.

firmly believe that a prime ingredient in the "midnight oil" which men are soon to buy with dread anxiety from those who sell, will consist of the studies of earnest men that now go begging for a reader, and are condemned unopened by the unjust criticism of our age.

Now the Saviour himself was the first to teach this subtle interpretation of *dual* prophecy, when he quoted that significant passage from the Prophet Isaiah. The account is as follows :—

"And he came to Nazareth, where he had been brought up; and as his custom was he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the Prophet Esaias. And when he had opened the book, he found the place where it was written, 'The Spirit of the Lord is upon ME, because he hath anointed ME to preach the Gospel to the poor; he hath sent ME to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised—*To preach the* ACCEPTABLE *year of the Lord!*' for it was the JUBILEE!

"'And he closed the book, and gave it again to the minister and sat down,"—No wonder it continues, "And the eyes of all them that were in the Synagogue were fastened upon him. And he began to say unto them, THIS DAY *is this Scripture fulfilled in your ears!*" It was the year or day 402 A. M.! he had just been baptized! conquered Sata

in the wilderness, and was starting out on his ministry.

THE DAY OF VENGEANCE.

One of the most remarkable things connected with this pregnant text is that he had cut it off short, as it were at *Alpha!* Its *Omega* part is falling upon us!

Let us now turn to Isa. lxi. and complete not only the sentence—but the paragraph. It reads on "*and the Day of Vengeance of our God;* to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness, The planting of the Lord, that he might be glorified."

Read the rest of that chapter some time for yourselves, my friends, and perchance those of you who already know the difference between Judah, still in ashes, and Israel of whom ye yourselves are the literal Saxon sons, and to whom only—Lost Sheep of the House of Israel—the Saviour came! will perceive in the whole chapter a *duality* far different from its mere Chronological one!

I would that I had time to preach from that chapter upon my own peculiar mission, which is particularly to turn the hearts of the children to their fathers, and to make my Countrymen and Our Race look unto the Rock whence they are hewn—for they are Lost Israel Found, and it is to them

alone that the part quoted by the Saviour refers—*while the part that I have just quoted I declare is even now fulfilled in* YOUR *ears!* and that it pertains to Judah now soon to be restored, and the coincident day of vengeance on the Gentiles, and to the final return of him who is the Omega of all prophecy and the King only of such in Israel as look for him.

But I am chiefly here to-day to dwell on Chronological matters and we must hasten.

CHRONOLOGY.

The difficulty of addressing you, or any other Christian gathering, upon the results of my own peculiar line of investigation, is almost insurmountable. I am handicapped at the very start from the fact that the terms I must use, and the data I must employ, are familiar only to those who have actually *studied* them in my own published works. Is is impossible to explain these fundamental things in a lecture, and have any time left for showing their application to actual History as the fulfilment of written Prophecy.

It is not my fault that even among Adventists I am thus misunderstood, for all that is essential in the true system of Chronology has been within the reach of every one for several years.

I would that it were otherwise, for if my audience was familiar with Biblical Chronology as set forth by the British Association, and now fully vindicated here in America in my own Studies, w

ould arrive at the gist of many new discoveries ith much less time and with far greater interest.

Jesus Christ came to fulfil the Law and the rophets, and in his own words gives us to under-and that not one jot or tittle of the twain shall ass away till all be fulfilled.

The position therefore taken by the faithful that e must expect a literal fulfilment as such, and ere ie covenants are to be considered as fulfilled, no iatter how many spiritual applications may per-iance foreshadow this final consummation, is be-ond all shadow sound. Upon this foundation rests ie whole structure of God's reign, and it is sealed ith no subordinate earnest, for this alone can com-rehend the truth, the whole truth and nothing but ie truth.

Literal Fulfilment.

It is absurd to cling to a literal interpretation of ne clause in a compact, and to a fanciful and trained construction in a collateral one.

The ways of God are not as ours and His word urns neither to the right nor left. Of *course* it is wathed with the Spirit, but—Heavens and Earth! ive it *some* Earth, as well as Heaven, for a *footstool!*

Why, every Messianic prophecy relating to the *irst* Advent was fulfilled literally—to the letter—y actual facts. Not one was left to beg for cre-lence on an empty and unsatisfactory quibble. The true Bible student agrees to this without a res-ervation, and in united concert the whole College of

the Prophets defy the Scribes and Pharisees and Hypocrites of modern theology to produce one single exception in the whole array.

We sweep into this argument everything that the Spirit of Inspiration had foretold as to the facts and the times and seasons of their fruition. They are a volume in themselves; the Church has already enumerated some sixty-nine of the more important ones for use in its argument with those whom it would persuade to accept Christianity, and the very basis of its contention in the premises is their literal fulfilment.*

Since, then, these things are so, by what authority shall any man, accepting the array and standing upon this platform as the Alpha of his faith, presume to contend for a mere spiritual veneering over that part of the Word of God that refers to the Second Advent?

Logical Theology.

The stream of Sacred History is of course an unbroken one, and whether we could trace it or not its thread winds back to Eden. Along it here an there the collateral branches of the secular historie of all nations unite in the onward flow, and one b one enable us to locate points of junction on the map Meanwhile the Seers and Prophets of one particula Race, chosen to be the custodians of the *Oracles* c God, have individually and at sundry separate points along the banks, measured the strength of th

* See Study Number One, pages 15–154.

rrent, and given forth numerous Chronological terances looking to the dispensation of the "latter ys." This Dispensation actually stretches across e whole of the Gospel Age, as may be shown om Apostolic testimony. The alphabet of Christiity had a *beginning*, which all agree was *literal* om first to last and in all its parts! The *Alpha* me on time and gathered every foreseen personal cumstance into his earthly life. *So, too, it must ve a literal termination, at which its Omega shall pear on time, to close the spelling-book and compass that yet remains upon the scroll of Messianic ophecy.*

Be this not so then Christianity is vain, and Hope fiction without substance.

It was 1895 years ago that his parents took a newrn babe up to the Temple in order to perform all ings according to the law of the Lord, and so it is itten that Anna the Prophetess, "coming in *at that stant*," recognized the presence of Messiah "and ake of him to all them that looked for redemption Israel."

Chronology all along the line! Prophets at both ds! *Interpreters!* if you will, and hard facts at set" seasons!

Now you can readily appreciate, my friends, how portant it is, in such a search for "oil" as can alone uip a believer with *light* to shine among his fellowen, how important it is to fix beyond all peradvenre the absolute date of the Saviour's *first* Advent.

For from such a time-post we can stretch back the cords of prophecy with unerring accuracy, and in numerous spans, long and short, both rectify and verify the history of former days; and when we have done so how thoroughly equipped we shall be —and only then—to study and search for the more important terminations of the set times that are still future and surround the *hither* end of *thi* very Dispensation!

Let us therefore close this long discussion by such a glance backward—only a brief one.

A Terminal Date.

"The Law and the Prophets were until John," who was officially succeeded in the year 4026 A. M by the Saviour at his Immersion. Soon after thi "*the Immerser*" was beheaded and the old Mosai Dispensation was suspended, if not finally closed, a a religious hierarchy. John was thus less than th least in the Kingdom of Heaven, from the very fac that its increase literally began at his decrease.

As already stated, this was the year through whic the Saviour himself drew the dividing line of th dispensations, and revealed for the first time th duality of his manifestation. You will also remen ber that at his Immersion a voice from heaven pr claimed him "My beloved Son." He was th Christ, the Son of the living God, Messiah, th Prince, and it is therefore *here* that the "sixty-nin weeks" of Daniel end.

Hence we must go back 483 "years" to reach th

rigin of several intimately related prophetic scales uper-added to the historical sequence of Israel's ex-stence, and it is absolutely essential that in the leap ve shall keep upon the immutable lines of astronomy, or suffer one great fish among the cycles to escape he net—and that it must be drawn unbroken to the hores of time.

But to what kind of years did Daniel refer? And ow shall they be reckoned?

Daniel's people employed the Lunar method for eckoning time, while *we* employ the Solar only. Nevertheless the Hebrews had a consummate sys-em of intercalation so as to float the Lunar on to olar time at stated periods along the scale. Nor is t to be forgotten, in such a discussion, that the Hebrews employed both a Civil and a Sacred scale, he one beginning at the Autumnal Equinox, and he other at the Vernal one in Spring! Each of hem was both Lunar and Soli-Lunar!

A Quandary.

Hence at the very start you are thrown into a quandary. For here therefore are *four* overlapping nd ever shifting scales of years and we are con-ronted by the question, Upon which of them shall ve commence our calculations?

Now, as a fact, it is out of this very confusion that he *Providence* of God has constructed a fourfold ord as tight as the Bands of Orion—a check not to e loosened by any method but the right one, and ied it with a Gordian knot that no Chronological

Alexander can hack to pieces with the blunt swor of a mere approximation! The effort laughs hir to scorn and its result lands him in confusion!

Whenever hereafter you open a volume of sc called *Chronology*, I ask you to examine its premise very carefully; if they stand upon a full recognitio of such facts as these, it is worth your while t study it. But if its author attempts to bridge th gulf of time with an arch, none of whose braces a severally screwed tight, and if the very sections ar stanchions rattle at the first and every succeedin step, you had better wait contentedly on this sic of the water—or "*go a-fishing!*"

We had better build for permanence, although we never get beyond foundation stones—every god structure will be finished by some one, and those wh are to repair the Temple of Time must be skill laborers and be paid by the day. *The work can n be done by contract nor by aliens to the faith!*

FALSE CHRONOLOGY.

Again, there has always been a dispute as o whether we should estimate the "seventy week" of Daniel from the "going up" of Ezra, or tht of Nehemiah, (these journeys were thirteen yers apart); or rather whether we should estimate e "weeks" from the edicts themselves that led o these distinct missions—and if so, from which of them? Ezra went up on the first day of the fst month of the seventh year of Artaxerxes, and e- hemiah received permission to start upon the fst

ıy of the first month of the twentieth year of the me king. The edict authorizing Ezra's undertakg and preparations was issued at the middle of e fifth year of the king, *i. e.* at least eighteen onths before he started, as the context and colterals in the Book of Esther show. But just as st as I utter these cold facts of record, calculation, ıd necessity, I make a count, and open a discuson, with some one or other of the numerous stems of confusion falsely called Prophetic and ıronological Studies!

Manifestly they cannot all be right, and just as anifestly only that system can be "*right*," *or anyhere near right!* which grasps every one of these nditions, and several others which I cannot enuerate. I know of none that do, or even can, expt the *true* system of Chronology of which I am ı apostle; and I say *boldly* that I believe, and elieve that I can show, that every other system in e theological library of the present day is an unrelible tissue of errors, inaccurate and misleading beuse un-Astronomical, therefore not Chronological, ıd consequently that any system of History, any tempted harmonization of events, based thereon, ust necessarily have somewhere warped *Duration*, *e.* "Time," and therefore that it is an unreliable ısis upon which to prosecute the subsequent study unfulfilled Prophecy!

Surely, the *Spirit* of Inspiration must be recogzed as inerrant, even if human efforts to transcribe

its revelations halt, and the duty of modern studen is to receive this spirit and be imbued therewith.

Among Adventists the discussion has at lea been honest. They have done the best they coul For as searchers after truth they have merely bee "occupied" about the Master's business, and at lea by their former solicitude in matters Chronologic have shown their faith and interest to be *activ* But only up to 1843–4, for from that time, findin that all their tools were blunt, they not only flun them away, but have not tried to obtain ne and true, and better ones! That is, they went sleep, and by the very act let "time" go.

Verily, my hearers, there is no escaping th arraignment, and I shall ring it in your ears un you are aroused and look unto the Clock!

The nominal Church, however, has met eve school of Chronologists with equally conservati opposition. It has been openly hostile to eve effort to fix Messianic times, and has manifest little interest even in the historical aspect of the dis-cussion relating to the primary dates!

Its dictum has been, "Believe, because I say so" and ninety-nine out of one hundred of the spokes-men have been admittedly unable to explain a solitary time prophecy upon a scale consistency running through the very Bible they pretended to preach. *What have we to do with these teachers? To your tents, O Israel, and study for yourselves!*

And what is the result upon the Church? Con-

emnation! And I thank God not only that it is et to be condign! well merited! but that I can iow it single-handed too clearly to admit of furier dispute.

TRUE CHRONOLOGY.

The time has at last arrived when Biblical hronologists may be absolutely sure of certain iings and need have no fear that they will ever ave to be moved again. It will be their own ult and yours if ye continue to slumber and let iis anxious "midnight hour" slip over you uneeded *Chronologically!* The nominal Church is ot even concerned at the Signs about us. You, owever, cannot afford to take them for your only uides. Now as already shown, William Miller's echnical error was primarily due to an accidental ne found in the authorized version, *i. e.* Miller elied upon a marginal date in the Bible in which n error of two or three years can easily be shown y appealing to the context against which these ery dates occur.

If you turn to Ezra vii. 9, you will find the marinal date given as "about 457 B. C." Regarding his as the origin of the 2300 years, Miller subracted 457 therefrom, obtained 1843, and for "a veek of years" preached it as "the cleansing time." The date came and went, we all know with what esult as to the specific effect. The addition of a ingle year (in order to span the B. C. and A. D. unction) was next tried. But 1844–5 passed by

with a similar and still more saddening cloak o sorrow upon Advent hopes, and the whole churc practically gave up Chronology.

It is now nearly 7×7 or 49 years since thes events, and time to celebrate the Jubilee by explai ing the mistake, and perhaps vindicating Miller, a any rate by awakening his followers.

This marginal date of Ezra vii. 9, is an error; should be 461 B. C. or 3543 A. M. even upon Usher own scale!* (*i. e.* 453 B. C. or 3543 A. M. on the tru scale.) The proof of this is as follows:—

The marginal reference to Neh. i. 1, is "abo 446 B. C." *i. e.* his 3558 A. M. (*true* date "middle 3557 A. M."). Now the context of Neh i. 1, refe to the month of Nisan in the king's twentieth yea and that of Ezra vii. 9, refers just as explicitly to t same month in his seventh year. Hence, as 20 — = 13, the marginal dates ought certainly to yield t same result. But 457 — 446 is only 11.

That is, the marginal dates plainly disagr with the context, and one of them must be c of place even on Usher's own system. It true that he places the date "about 445 B. C opposite the beginning of the next chapter, yet ev this gets rid of but one of the missing years. T context is all right, but the margin has perpetuat this peculiar *blunder* for generations. I do not ev know that any of my predecessors have ever cal

* Not all the marginal dates are Usher's, but all are based t his system and are Usher's Revised. We say Usher's for simplic

tention to it! Now a still closer reading of the ›oks of Esther, Ezra and Nehemiah will demonrate that at least 14½ years are needed between e two *edicts*, one of which (Ezra's) appears to ıve been issued about *Civil* New Year's day in the th year of Artaxerxes, and the other (Nehemiah's) ıring his twentieth Sacred New Year tide—so to eak, and in terms of the Hebrew calendars.

Now the marginal date for Neh. i. 1, "about 446 c." is practically correct, for in the years of the orld it corresponds to 3557–8 A. M. The *true* ıronology verifies it and makes this twentieth ear of Artaxerxes to have been 3557 A. M. on the raight sequence of time. At its middle, *i. e.* 557½ A. M., Nehemiah received his edict, and 14½ ears before it Ezra his. This was at the beginning 3543 A. M., *i. e.* the calculation brings us back *as hronologists* to the year 3542 A. M., just ended.

The dates of the edicts are not to be compared ith those of the "goings up" to which they led.

And now a few final words in critical analysis of ıe two missions under consideration—Ezra's and ehemiah's—and in recognition of their importance ı the prophetic scale. The Chronology of the two licts, and the dates of the two goings up from abylon to Jerusalem, cannot henceforth be altered. ıdeed all of the prominent Biblical dates have been milarly examined, verified Historically and harıonized Astronomically with the cycles; and have een more or less tabulated in the publications of

the British Association, and, during the past three years, in my own Studies—the OUR RACE SERIES.

I do not intend to leave that track—a better than a steel one to Jerusalem, and thence to Eden! If there are *harmonies* in Chronology they must be sought for at the regular stations on the Trunk line of Time!

Here then we have the authentic dates of two important events. Upon them Adventists have been and still are honestly divided, no matter what system they have employed. Some have favored the Ezran date, and others that of Nehemiah, as the true origin from which to estimate the seventy weeks. Clashing schools have stretched the 483 years to the Star of Bethlehem from one or the other, and other clashing schools have extended them from one or the other to the Saviour's Immersion in the Jordan. To do so they have all been forced to put in, or to take out, whole blocks of years, and to the degree of their disagreements have necessarily disturbed the stream of time in other places.

HARMONY AT LAST!

The true system accepts both of them, and uses each to verify the same fact! for I have now to announce the startling news that either may be used to verify this prophecy, and to rejoice that I have discovered the way to harmonize them in time to make the announcement here to-day. I furthermore rejoice that the "foolish virgins," who have condemned and withstood all these Chronological investigations can only reap confusion from the fact.

Let me explain myself: if I owed you a dollar a ıy for sixty-nine weeks, the debt would amount to 33 dollars. If I paid you in *gold* you would have it the best possible form of wages, in money that ould go farther, last longer, and buy more, under l circumstances.

If I paid you in *silver* dollars your wages would e legally the same, but the money would be of less trinsic value—short in absolute net worth by, let s say, some eleven cents on a dollar.

Now this is just the difference in days between a olar and a Lunar year, the one is worth 365 days ı the calendar, the other only 354!

Or, if you owed *me* the debt, and it was in the ırm of a time sentence, it is clear that I might let ɔu off on short, or *Lunar* time, if I wished, in which ıse you would gain 483 × 11 days or 5313 days, ıat is, 14½ years. Or the punishment might be in-icted in its full severity for the first 14½ Solar years, ıd then, for the rest of the time (or 483 Lunar, *i. e.* ıortened years) be of a merely nominal character.

"Two or More Witnesses."

Upon this basis we can accurately explain the ngth of time between the two edicts and understand ow each of them fulfilled the prophecy—the former ı 483 full Solar years, the latter (which was in re-ity the REAL edict to build "*the walls of Jeru-ılem*") in 483 Lunar ones. The difference in time as the perfect "epact," for the period, just 14½ olar or 15 Lunar years.

The first edict (Ezra) was issued at the beginning of the *Civil* New Year, 3543 A. M., the second (Nehemiah) at the beginning of the *Sacred* New Year, 3557 A. M. The "goings up" were exactly thirteen years apart to the months (Nisan).

The empire of Artaxerxes was of vast dimensions. But a few years before Haman had required a whole year to send his letters throughout its domain; the edict granted to Ezra required at least six months longer to enable those who took advantage of it to be ready to start with him in the middle of 3544 A. M., which was the beginning of Artaxerxes' seventh year.

483 Solar years forward from the Ezran edict of New Year's day 3543 A. M. fetch us to the Autumnal Equinox of 4026 A. M., which (as the Saviour was born on the 25th of the third Civil month of 3996 A. M., *i. e.* Circa Dec. 25) found him (beginning to be about thirty years old) baptized, and ready to start out in his ministry at the following Passover.

But the same result is obtained by treating the date of the king's later edict to Nehemiah in a similar manner on the shorter Lunar scale. Thus 483 Lunar years, equal 468½ Solar ones, which added to 3557½ also brings us to 4026 A. M.

Thus Gabriel's announcement to Daniel (chap. ix. 21-27) was absolutely verified on each scale and from each edict, and ran out at the Baptism of our Saviour in 4026 A. M., even as he himself announced Mat. iii. 14–15; Mark i. 15; Luke iv. 21.

The very date of Gabriel's annunciation to th

irgin results from a careful analysis of his prophecy Daniel studied in the light of the seventy weeks, d from this we can determine without error the rthdays of John and Jesus!

And so we could go on forever, exhausting my ne and your patience long before we had touched ›on a tithe of the beauties that await your willing-ss to study History as the substance of Prophecy the light of the true Chronology, into whose :wly-discovered fields I now invite you.

They are pastures *green*, beside *still* waters, free all; beneath their cooling shades the spirit of ntemplation strolls with sacred scroll unsealed, d shows its mystic numbers to all earnest stu-:nts.*

RESULTS AND REPORTS.

That the labors of this brief itinerary bore no lit-: fruit was evidenced by many newspaper reports ore accurate than usual, and from among them : select the following from the *Christian Herald*.

It appeared at the Autumnal Equinox (Sept. st, 1892) or rather at the New Moon thereof, as :pt by our Jewish Brethren; and as dates are now import, this one was not without significance to , for it coincided with the New Year's day of the *:vil* Calendar upon which all of our calculations rn! We quote the article in full, though the ılics are ours, and we alter the word *baptism* to *nmersion!*

* Here endeth the Bethel lecture.

PROF. TOTTEN ON THE HEPTADS.

AN EFFORT TO SOLVE THE PROBLEM OF DANIEL'S PERIODS AND THE END OF THE TIMES OF THE GENTILES.

Large audiences at Tylerville and Plainville, Conn., and Greene, R. I., and other places, have gathered during the past three weeks to hear Prof. Totten's lecture on the Prophetic periods. The Professor is convinced that he has definitely and exactly fixed the dates of the two edicts for the rebuilding of Jerusalem after the Babylonian captivity. *Those dates, as all prophetic students are aware are the pivotal dates on which turn all calculations of prophetic Chronology, as they are the starting-point of the sixty-nine weeks mentioned in Daniel ix.* 25, *and the* 2300 *years in Daniel viii.* 14, *and are, therefore, the dates from which subsequent periods must be measured.* Prof. Totten says:

"This astounding discovery sweeps all controversy aside. The sixty-nine weeks of Daniel began on solar time (365 days to the year) with the edict issued to Ezra in 3543 A. M., that is 453 B. C., and extend 483 such years to 4026, the Immersion of the Saviour. Fourteen and one-half years later the second edict was issued to Nehemiah, in 3557½ A. M., to build the walls of Jerusalem." This was only 468½ solar years from 4026 A. M., but by measuring on lunar time (354 days to the year) which is exactly 11 days per year shorter, he arrives at the same identical

ate, for 468½ solar are 483 lunar years, or "sixty-ine weeks," that is sixty-nine periods of seven years ach.

This solution Prof. Totten maintains is an absolute uarantee of his figures and his credentials to be eard in the premises. He now announces that he as just unsealed the whole Book of Daniel, and that y means of this key it covers and sweeps into its omprehensive scope the straight sequence of time om Adam to the year 6001 A. M. "We are now* t the year 5891 A. M. (our 1892 A. D.)," he adds, and since March 29th we have been in the final even years or 'week' of the times of the Gentiles hat began (3377½ A. M.) with Nabopolassar. The alf of the week (3½ years) will bring us to the ist 'jubilee' in this century, the sixty-ninth since he Exodus! Here again we have, in jubilees (really nly forty-nine years apart) a repetition of Daniel's ixty-nine weeks on a scale of squares of seven, ixty-nine times forty-nine is 3381,—the interval n years between the Exodus and the autumnal quinox of 1895 A. D."

The Professor says that he is firmly convinced hat during the jubilee year 1895–6 A. D., reckoning rom the September equinox to equinox, the clouds ow gathering upon all sides will culminate. "This ear," he says, "is the central one of the seven with vhich the 'Gentile times' close (1892¼—1895–6—

* Exactly true at the date, Sept. 21st, on which the article came ut.

1899¼.) These 'Gentile times' are the seven times 360 years equal to 2,520 years, extending from 3377½ A. M. to 5897½ A. M., our 1899¼ A. D., as in all of his calculations.

The Professor says that he looks upon the period in an odd and strangely significant, and of course original way. Thus he says these Babylonian times are in reality 360 "days" of seven years each, into the last of which we entered on March 29th. Hence the September equinox of 1895 A. D. will be the middle. He will not say whether this is the "midnight" of the "day" or not; but states that the selection lies between that date and the one twenty-one months ahead—the whole of the year 1894. He bases this idea on the fact that seven years are eighty-four months, that the Hebrews began their days at sunset, hence their "midnight" fell six hours later. This, on a scale of seven years to a day, brings us twenty-one months forward from March 29, 1892 A. D. The Professor still declines to appoint "a day or an hour." He has never done so, as all who have read his books and not trusted to reports agree. He says "no man can know them." But that the advent is imminent.

With respect to the pestilences now raging abroad the Professor conjurest he powers that be to spare no vigilance. His warning is "Enter into thy ports and close thy gates about thee, until the indignation is past."*—*The Christian Herald*, Sept. 21, '92.

* A warning that holds continuously until the Second Advent!

Now it happened that we visited New York upon ie day in question, and in the course of our busi- ess called upon the Editor of the *Christian Herald* r the express purpose of handing him an article pon Prophecy in which the promised disclosures as the Chronological import of Daniel's last Vision ere set forth. This article was gladly accepted by ie *Herald*, whose columns are always open to a ir consideration of what purports to be honest ork in the field of prophetic exegesis, and was pub- shed (Oct. 5, 1892) with the following introduction:

ROF. TOTTEN ON DANIEL'S LAST VISION.

. REMARKABLE ARTICLE, EXPLAINING HIS RECENT DISCOVERY OF THE KEY TO THE PROPHETIC CHRONOLOGY OF DANIEL.

A visit was paid by Prof. Totten to the office of is journal on September 20th, when he expressed is gratification at the accuracy of the *résumé* of is lectures printed in this journal two weeks ago, nd said that he had prepared an article expressly or *The Christian Herald* that its readers might ave the benefit of a full explanation of his dis- overy of the key to the Chronology of Daniel's rophecies. The confusion in which the subject as involved, he said, which had misled former ex- ositors, arose from the fact that there were two arting-points from which the periods could be

reckoned, and two measures of time which might be used—the solar and the lunar year. He had found that all four might be harmonized with startling results. If we use the earlier starting-point, which is that of the Decree granted to Ezra (Ezra i. 1) and the solar measure of time be taken, the result is exactly the same year as we come to if we use the later starting-point—the Decree granted to Nehemiah (Neh. ii. 1)—and measure by lunar time. With this mode of reckoning, the sixty-nine weeks of years (Daniel ix. 25) end at the Immersion of Christ when the voice from heaven was heard, declaring "This is my beloved Son." And the date is the same whether we start from the earlier year, reckoning in solar time, or the later year, reckoning in lunar time. The latter mode of measurement, the Professor thinks, must be applied to all the later periods, reckoning a prophetic "time" or "year" as 360 years at 354 days each. "I think it is significant," said Prof. Totten, "that this day when I am giving out my discovery to the world is the day when the Jewish people are celebrating the commencement of the new Jewish year 5653."

The following is the article prepared for *The Christian Herald.*

DANIEL, THE PROPHET.

As an example of the potence of this system, which has already been explained in *The Christian Herald*, let us study Daniel somewhat closely. He was born in the year 3381 A. M. This was the

7th year of Josiah, and the one which preceded the inding of the Law and the great Passover of osiah's 18th year. Now the number 3381 is patntly resolved into 49 times 69. Thus it was in eality the year which marked the 69th Jubilee in he generations of the Sons of Adam.

Furthermore, when the prophet was in his own ixty-ninth year, *i. e.* in 3449 A. M., Belshazzar came to he throne, and the vision of empire already granted o Nebuchadnezzar under two forms (Dan. ii. and v.) was repeated to Daniel, himself, under another, ind with additional details. (Chapter viii.)

Now it is from this latter date (3449 A. M.) that ve can sweep unerringly down the stream of time o the last Jubilee in our current century. Thus ,520 lunar years (at 354 days each) equal 2,445 olar ones (at 365 days each) and 3449 A. M. plus 445 equals 5894 A. M., which is our 1895–6 A. D. (September to September.)

That this latter year (5894 A. M.) will be a Jubilee ind the last one in our century, upon the actual cale established by Moses, is demonstrated by subtracting from it the year of the Exodus (2513 A. M.) which leaves 3,381, or the very number we have just shown (in relation to Daniel's birth) to be equal to 69 times 49!

Daniel's name (Dan-i-el) signifies the "Judge of God," and he is particularly the prophet whose visions concern the Chronological execution of the violated Law of God. Hence, as the Law was found

at the end of Josiah's 17th year, so at the end of Daniel's 17th year the prophet was himself taken to Babylon *to pronounce the sentence!* Seventeen years added to 3381 A. M. brings us to 3398 A. M., which was the first year of Nebuchadnezzar, and from which Daniel dates his own captivity.

Add to 3398 A. M. seventy years, and you have 3468 A. M., which was the first year of Darius the Mede (Dan. v.) in which he took the Kingdom of the Chaldees.

But it is noticeable that the prophet is very careful to state the age of Darius at this time (Daniel v. 31) and the reason is apparent only to the student of the true Chronology. For instance, we are told that "Darius the Mede took the Kingdom, being about three score and two years old," *i. e.* sixty-two years old. Hence, deducting 62 from 3468 A. M. gives us 3406 A. M. as the birth year of Darius. But this was the year of Ezekiel's captivity, and that of the really official Sacred count. Thence, seventy years forward fetch us to 3476 A. M., which was the first of Cambyses, the son of Cyrus the Persian. Now as the reign of the latter was eight years, his first year was 3468 A. M., or the same as that of Darius.

It is now apparent that this discovery is exactly what we ought to have expected, for Darius was a Mede, and Cyrus a Persian, and it was the joint king of this dual kingdom of "the Medes and the Persians," that succeeded the Babylonian "Head of Gold."

No scale but the true one has revealed this secret, ɔr do I know of any former Chronologist who has ver pointed out, with knowledge of its Chronologi- l import upon the interpretations of Daniel's ophecies, that the first years of these kings were ecessarily one and the same. The fact that Daniel fers to the first of Darius and also to the third of yrus, has misled them into supposing these kings ere successors, though the collateral fact that arius died in his own third year should have set em back upon the trail.

Let us now examine the official date of Judah's aptivity as Ezekiel records it, (from the downfall of ehoiachin and his own expatriation,) and employs it ɔnsistently throughout his prophecies. All of my wn calculations show that this was the year 3406, nno Mundi (or from Adam's creation) and I freely dmit that to disturb it from the straight chain of . M. years as related to Hebrew History is to in- alidate the whole of my published work.

JUDAH'S "SEVEN TIMES."

It now turns out that Daniel himself employs this ery year as the date from which to sweep down rough all the years then remaining ahead of "his eople" in order to fetch them into the Millennium, to the seventh thousand (*i. e.* Sabbatic years ɔward which the wise of all ages gone have pressed hope.

Now the year 3406 A. M. not only witnessed the eginning of Judah's seventy years' captivity, but

of her thirty-six times longer period of "punish-ment," to wit, 2,520 years. Hence, adding to 340[illegible] A. M. these seven 'times' (seven times 360 equa[illegible] 2,520 years), we reach the year 5926 A. M. and by th[illegible] further addition of thirty, and forty-five, or sevent[illegible] five years, we reach the year 6001 A. M. which is th[illegible] first year of the Sabbatic thousand reckoned on th[illegible] longest possible, or Solar scale!

Now this method does not allow a single hour f[illegible] the promised "shortening" of "the latter days[illegible] which I have elsewhere shown probably began wi[illegible] Joshua's Long Day. Moreover, as we are at th[illegible] moment (Sept. 20–21, 1892, A. D.), only at the en[illegible] of Solar year 5890 A. M. it would appear that t[illegible] first year of the Millennium was still about 111 yea[illegible] off! And so it is upon the long or Solar sca[illegible] whereas for this very reason, upon the short [illegible] Lunar one, it ran out in 1823 A. D., or *fully six-nine solar years ago!*

We have therefore just arrived (1892 A. D.) at a most propitious period in the interval between t[illegible] expiration of the short Lunar (5823 A. M.) and f[illegible] Solar (6001 A. M.) terminals of the 6,000 years, [illegible] prosecuting our further studies of Daniel's Chro[illegible]-logical scale, and while the disclosure I am about [illegible] make will demonstrate that the Prophet's syst[illegible] comprehends the whole stretch of Solar years fr[illegible] Adam to the first year of the "Sabbatic Thousan[illegible]," I still desire to be plainly understood as placing [illegible] actual beginning of events which are destined to l[illegible]

p to "the restitution of all things," within this urrent decade (1892—5-6—1899 A. D.) In fact I m convinced that they have already begun:

THE HIDDEN SCALE.

The whole matter depends upon the expiration of he *Babylonian Era.* This began with Nabopolas-ar's accession in the middle of 3377 A. M., and herefore extends 2,520 full Solar years forward, . *e.* to 5897½ A. M., or to our 1899¼ A. D. Now I ave elsewhere shown upon a dozen or so lines of ndependent calculation that "the times of the Gen-iles," must terminate with this latter date, and it is n this account that I unhesitatingly place the ter-nination of a *hidden scale of* 6000 *years at this ery point.* And here we actually find it, for the nly possible way we can measure 5897½ Solar years with a long solar unit up to a certain point, and the emainder with a short lunar unit) so as to sum up 000, is to divide the scale at the Winter Solstice f 2555 A. M., (notice that this date is exactly seven imes 365 !) *i. e.*, at Joshua's Long Day.*

Let us therefore remove the seal from Daniel's Book. To do so I go to the final vision he records. t is comprised in the tenth, eleventh and twelfth hapters, and is dated by the prophet himself as fol-ows: "In the third year of Cyrus (3470–1 A. M.), King of Persia a thing was revealed unto Daniel, vhose name was called Belteshazzar; and the thing vas true, *but the time appointed was long*, and he

* See Study Number Two, *Our Race Series*.

understood the thing, and had understanding of th
vision." Then follow the sixty-nine verses whicl
comprehend this vision and fetch us to the fourtl
verse of the twelfth chapter inclusive, and whicl
reads as follows:

"But thou, O Daniel, shut up the words, an
seal the book *even to the time of the end:* man
shall run to and fro and knowledge shall be increased.

We are to-day at this period, and so sure as "
time of trouble, such as never was since there wa
a nation, even to that time," has already begun fo
Judah in the Iron Furnace of Russia, so surely ar
we at the time when Michael shall shortly stand u
and Daniel's people be delivered!

For instance, I am satisfied that the New Year
Day of 1901 on the true scale, *i. e.* 5901 A. M., wi
find Daniel himself standing in his "lot." This wi
be "half a week," or 3½ years, after the yea
5897½ A. M., (or after 1899¼ A. D.), which all m
calculations make so ominous, and will be exactl
2520 solar years from 3381 A. M., the year
Daniel's birth, and one century short of 6001 A.
It is to *each end of this ominous century* that m
calculations point with such explicitness.*

Daniel's Final Vision.

But it is to the interpretation of the *Postscri*
to the Book of Daniel that I am leading up—th
last nine verses that form the closing paragraph
the twelfth chapter. These cover a vision comple

* Subject to conditions laid down in Study Number Seven, page

n itself, and one that none of my predecessors have een able to solve; indeed Daniel himself declares f it that he "heard but understood not." The eason was that from his standpoint of time the olution was practically impossible, while the situaion is reversed from ours. This closing vision is s follows (its date being the same as that of the ther parts of the three chapters referred to, to wit: 570–1 A. M., Daniel's age being somewhat over 1 years, *i. e.* ¼ of 365!

"Then I Daniel looked, and behold, there stood *ther* TWO, the *one* on *this* side of the bank of the iver, and the *other* on *that* side of the bank of the iver. And *I* said to the man clothed in linen, hich was upon the waters of the river, How long hall it be to the end of these wonders? And I eard the man clothed in linen, which was upon the aters of the river, when he held up his right hand, nd his left hand, unto heaven, and sware by him hat liveth forever, that it shall be for a time, times nd a half; and when he shall have accomplished to catter the power of the holy people, all these hings shall be finished. And I heard, but I undertood not: then said I, O my Lord, what shall be he end of these things? And he said, Go thy way, Daniel: for the words are closed up and sealed till he time of the end. Many shall be purified, and nade white, and tried; but the wicked shall do vickedly; and none of the wicked shall understand; ut the wise shall understand.

"And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."

THE INTERPRETATION.

This is the vision, and we will now tell the interpretation thereof, before those who are Daniel's people; for verily they comprehend both the Anglo Saxons (the Ten Lost Tribes) called in Isaac's name; and the Jews who keep to-day, their New Year's day!

The burden of this matter is CHRONOLOGY, and the River whereon the man stood who was clothed in linen is the dividing line of the times and seasons—the year 4666 A. M.

And in that Daniel saw *other two*, the one on *his own* side of the dividing line, and the other upon *our's*, THE DIVISION WAS MIDWAY BETWEEN THEM.

Now it was Daniel himself who inquired as to the length of this vision, and in that the man clothed in linen raised FIRST *his right* hand to one of the men on Daniel's side of the river, and THEN *his left* hand toward the other, upon our side of the river, and both toward heaven, and sware by him that liveth forever that it should be for "time, times, and half a time," he assigned *an equal interval, or* 1260 *years*

to each of the parts represented by the other two, or *seven times to the whole*, the *which are* seven times 360 or 2520 years!

And let it be furthermore related that the man upon the right, or Daniel's side of the river, stood at the official year of the captivity, according to Ezekiel, even at the year 3406 A. M., so that 1260 years onwards brought him to the year 4666 A. M. at which time the daily prayers were abrogated throughout Palestine and the permanent Mosque of Omar set up. (Temporary mosque 4636, elaborate mosque finished in 4690 A. M.)

Now from that time, 4666 A. M., reckoning 1290 years forward on *our* side of the river, brings us thirty beyond the 1260 years (*i. e.* beyond the year 5926 A. M.,) whereat the man stood who was furthermost from Daniel, or to the year 5956 A. M.

And as 1335 years are still other forty-five more than were these 1290, it follows that the time at which he who waiteth is to be fully blessed, is the year 6001 A. M.

Thus the vision literally extends 2595 years forward from the date (3406 A. M.) of Judah's Babylonian Captivity, on to the first year of the Sabbatic Thousand which is the Millennium upon the undiminished Solar scale.

But and moreover, in that the vision was thus for 2595 years, and in that at the end thereof Daniel himself was to stand in his own lot, the same may be interpreted as to the prophet himself, but on the

shorter Lunar scale whereby his chief visions are found to be unfolded.

From the birth of the prophet therefore (3381 A. M.) "time, times, and half a time" upon the Lunar scale brings us to the middle of the year 4603 as the dividing of the seven times, and the same repeated or 1222.5 years beyond the stream, bring us to the end of 5826 A. M. Thence 30 added to 45, that is 75 years, fetch us respectively to the years 5856 A. M. and 5901 A. M., which latter is the 1335th year from the dividing line.

The river was thus about threescore and two years wide, which was the age of Darius at the fall of Babylon, as recorded by Daniel himself.*

Events to be Expected.

Between 5901 A. M. upon the one scale, and 6001 A. M. upon the other—a hundred years—the work of "the Restitution of all things" must be accomplished, and as "the times of the Gentiles" must close in 5897½ A. M., or three and a half years before the earliest of these dates, it is manifested that we may be nearer the initiation of these momentous events than even the "wise" have dreamed!

I have fully explained what I expect to take place during this decade in my published Studies comprised in the Our Race Series. During the succeeding century I believe the arduous task of rehabilitation will be consummated, and I anticipate that the year 6001 A. M. will witness a Centennial

* 62 years old, *i. e.* in his 63d year. 4666 — 4603 = 63.

Celebration of some special event now soon to occur, and so introduce the initiation of the New *Régime*.

Finally, the chief object of divulging the fact that Daniel's system of Chronology sweeps in the first six working Millennaries, and blesses those who enter the Sabbatic one, is now accomplished, in that the interpretation should make it clear to all that we, who enjoy the Blessed Hope conveyed in all these matters, by no means expect the end of the world as such, but only the end of "the Gospel Age" and of the Gentile Times, and that thereafter we expect a Golden one, inaugurated by an Age of Restitution, but that the latter, *in this current decade*, will be ushered in by a period of such unprecedented trouble as to call for Michael's services in behalf of Daniel's people.

Whoso hath ears let him hear, for the wise only can comprehend even what is now so plainly written.

Briefly then, we have already entered into the Period of Trouble. We crossed the threshold on March 29th, 1892, and the gloom grows deeper as the Heptad progresses. Its central year (1895–6, September to September, as the Jews reckoned and still reckon their years,)* we may safely expect to be a most significant Jubilee; it *may* even be honored by the return of Messiah the Prince! This, however, I do not presume to announce as the inevitable result of calculation, but merely give it forth as an

* 5656 A. M. on the current Jewish Calendar, has also a Jehovetic H. V. H. V.

interesting and glorious possibility founded upon the fact of its being the 69th Jubilee year since the Exodus out of Egypt.

Personally I am satisfied that it will at least cover events with whose renown the world shall ring, and I believe they will cluster around the incidents of such an Exodus of Israel and Judah out of the North Country, and out of all countries whither they are scattered, as to put all after memory of the Egyptian one forever in the shade.

I am glad to make this important announcement upon so notable a date as this (Sept. 20–21, 1892, A. D.) as it is not only made remarkable astronomically, by a New Moon at Autumnal Equinox, but marks the beginning of a new year (as manifest from the present festival of the Jews)* on the very scale of time upon which I am working.†

AN IMPORTANT ECLIPSE.

Upon the 20th of Oct. 1892 A. D., the final galley proofs of this Study came to hand, for correction and with them the daily papers. It was noticeabl that the latter, in referring to the Lunar Eclipse o this same date, were united in pronoucing it to b of "*no scientific importance!*" Indeed, such wa the general impression gathered from reported inter views with the learned (?) Scientists of the day! th

* New Moon Sept. 20 8h. 16m. hence on 21st reckoning by sunset New moon first seen Sept. 21st. Lunar New Year *Sacred* 56 Jewish commenced Sept. 21st at Sunset, 21st, 22nd, Wed.—Thurs.

† End of *Herald* article.

ich was so great a matter of surprise to us, that
could not resist the impulse to raise our voice to
e contrary. For surely Astronomers are not the
ly "Scientists," on earth, and *we*, at least, knew of
her uses for such phenomena than those which are
ncerned with mere university theories as to the
nstitution of the sun, and its fiery envelopes!

For instance: an eclipse is of the utmost value to
e Chronologist! and Historian! and in this light
e one in question marked so great an Era in the
istory of the New World that had Ptolemy been
ve, he would have devoted a whole volume to its
story as related to contemporary events!

It was from this standpoint that we placed our
vn views on record: and as the interview, which
peared in the *New Haven Register* of Oct. 21st,
ncerns our topic, we are glad to have it in time to
rm the postscript to this Closing Study of the
ries. We therefore quote it:—

YESTERDAY'S IMPORTANCE

As a Day in the History of the World.

Lieutenant Totten, who is interested in the work-
gs of nature as a Chronologist and who draws results
om the same, has found no little food for reflection
the eclipse of yesterday, and the fact that it oc-
urred the day before Columbus Day. In speaking
the lesson of the eclipse, Lieut. Totten said this
orning:—

"Instead of yesterday's eclipse being one of 'no
portance and of no interest to scientific men,' it

was the most important eclipse since the discovery o America! And why? Because it marks a Ptolemaic era in our history, and is a veritable sign in th heavens. A sign of the Harvest—occurring in Virgo and in the wheat-ear itself.

"To-day (October 21,) is the anniversary of th Columbian discovery of America; therefore yeste day (October 20,) was the *last day* of the 400 yea since that event. Now upon the only correct an the original Chronological scale this final curren day of the 400 years ended at sunset October 20, an it is a remarkable fact that all of its hours of ligl were eclipsed upon our Continent! The eclips began in the Pacific ocean early in the morning ar ended late in the afternoon in the Atlantic, strikin Washington, D. C., at about high noon (11:56 A. M.

"In ancient days of pure Astronomy—I mean pu in the sense of perceiving the philosophy of th 'times and seasons,' this eclipse would have bee carefully recorded and recognized as marking an e in Chronology both on account of its ominous coincidence with the last day of our boasted 400 yea of New World History, and because of its gre value to the calendar-keeper.

"For instance: speaking in round numbers, 40 years contain 146,097 days. This divides evenly y seven, yielding 20,871 weeks! Hence the anniversaries are upon the same days of the week and mont, which accords with History and proves the fact tht not one single day of the week or month has ben

t or dropped since Columbus reached the New orld.

'There are several similar eras of 400 years noted the Bible, and they are noted there because of eir Astronomical bearing in addition to their Hisical importance. All such repetitions of the day the week, and the day of the month, after long s, are called 'self-same,' in the Scriptures, and have a notable instance in the 430 years extend; between Abraham's leaving Ur, and the Exodus, ich Moses says was at the *end* of the 430 years, ven upon the self-same day,'—as it was upon the cient solar cycle.

' Had there been a day lost between the time of lumbus (Oct. 21, 1492, new style) and ours, Oct. 1892 A. D., the latter could not have fallen upon Friday, which was the "self-same" day of the covery of America.

' In respect to this eclipse, it covers that part of ancient day which was called the 'morning,' d which ends at sunset. Thus this last eclipsed orning' of the 400 years ended last night with the nset, the Moon being new at 24 minutes past on on 'central' time, and the Sun being 28 days minutes and 25 seconds old from Autumnal uinox, at which time, of course, it was also '*new*' 'ashington time). Moreover, all this occurred on the 294th day of our common A. D. 1892; d on the 29th day of the current sacred lunar ar 5653, Jewish.

"Now it should be evident to Historians, who a *supposed* to be concerned with accuracy, that suc Astronomical data as these are worthy of bein written down in the plainest language, and upc permanent monuments for the benefit of future age It is the record of just such coincidences of A tronomical phenomena with important historic events that makes the canon of Ptolemy so valuab to Chronologists, and now if ever is our chance record the facts as to the quadri-centennial termin day of the Columbian era—and to learn a lesson we have eyes to see between the lines—from t darkness with which yesterday was clothed. I a no Astrologist in the modern sense, but I do kno by books much that Daniel also found by scienti study, and I do not hesitate to reiterate my warnin that the end of this 'age' draws on with quick ing pace, and that as there are no accidents in t record of the universal clock set originally by t Creator for 'times and seasons,' so this eclipse i sign to them who can and will accept it."

A week later the following article was given the Associated Press, but, as with few exceptio only disjointed extracts from it were publish throughout the country, the force of the argum was mostly lost. We therefore reprint the mate here in its original form, both as a matter of reco and for the benefit of those for whom it was s forth.

A NATIONAL WARNING.

Turn Over a New Leaf.

Referring to his peculiar views upon events whose idows he considers are now being "cast before," ofessor Totten said to a reporter of the Associ-ed Press to-day, as follows: It was not upon the t day of the New Era, but upon the last day of e Old one, that the sun was darkened, and that is at to me is significant, although this was by no ans that which first directed my attention to the enonenon; it was the Chronological value of the ipse that raises it to the importance of that which curred upon the battle of Actium and marked the ginning of the Augustan Era. I am very thank- that it did not happen to fall upon the 21st in-ad of the 20th.

But is it not passing strange that the Ptolemaic ue of the Eclipse of Thursday the 20th of Octo- r was left for me alone to designate? seeing it the scientific world at large had with one con-it pronounced the event "of no importance," and d forgotten that the Chronologist and Historian n find a scientific value where even an Astron-ier may not.

And should there not, in view of facts like these, found some journals, in our land of freedom, iich are fair enough and sufficiently fearless, to at the case I represent with the dignity it merits? as, they know not what they do, for whether I n right or wrong in my readings of Prophecy by

a strict system of Chronology, they themselves ca not be justified at all in heaping only ridicule upo what certainly is earnest work and the publish results of which they will not even read, still le review! I refer to the eight Historico-prophet Studies I have issued regularly during the past thr years.

But aside from its unique Scientific value to t Chronologist and Historian, this Columbian Eclip of Oct. 20, 1892, let me so call it, has an omino significance to all who dwell upon the face of t earth, and particularly to us of Manasseh, the La of Forgetfulness of all our toils, and all our Fathe house. (Gen. xli. 51.)

THE HAND ON THE WALL.

Let us look more closely at the picture. It wa gala day! America was clothed in bunting! red, white and blue streamers decked the land fro North to South and from East to West, so that fro Heaven it might have looked like one grand pa rama of Old Glory!

But those that dwell on High, and rule on Ear look down with keener eyes than mortals ken and between the bars; and they can see but little approval; for a Land that has forgotten its tra tions in a single century is certainly far on the ro to a crisis proportionate to the degree of its forgt fulness!

And so it came about that the fingers of a Ha appeared upon the walls of Heaven and wrot

rning to the world in the sight of the assembled :ions—the representatives of none were missing! r lo! as that Ten Mile Pageant threaded the ɔad Avenues of Chicago and entered the Exposi-n grounds a bar sinister was drawn across the :ne, and an uncanny heraldic mark slurred our ght escutcheon!

Where were our Augurs then? And where had .niel been had such a thing bestreaked the plains Shushan at a festival like that? Think you for e moment that Heaven, which hath recorded the mber of your very hairs, was ignorant of that lipse? If so ye do deceive yourselves, for in the ry nature of things there can be no accidents, and tainly none like that!

I speak without superstition, and am not an As-logist. I do but record facts after the event and ıd them! And facts that in the Elder day would ve been seen as ominous and their meaning have en earnestly sought for at the altar of whatso-er faith they venerated most!

What a moment that to sing the National An-em.

> "O say can you see,
> What so proudly they saw,
> When the nation was young
> In its Dawn's twilight gleaming?"

ıd what an hour in which to

> "Hail! Columbia! Happy Land!"

Bethink you, too, how such a sign in the skies

upon such a day, must have secretly struck the rep-resentatives of nine out of every ten of the nation who were gathered to the Celebration! For few of them are modern and broadened in our own pr-sumptive way, and all of them believe as did Neb-chadnezzar of old, that the Kingdom is God's "whose ways are judgment, and those who walk in pride he is able to abase."

Have we so soon forgotten principles so funda-mental? I trow we have!

The fact is, there is Sin within the door of the National Temple, and it adds but new iniquity to the trespass to belittle the facts! We cannot be living up to the spirit of the Constitution inherit from our forefathers, and it lies with each man to determine his own share in the responsibility.

What then? Why, a very simple thing, but radical!

The Presidential Election.

We are about to hold a National Election of momentous import, and there is not a Statesman upon Earth, who does not ponder with misgivings upon what the near future has in store for both the Old World and the New!

It is in view of such concern that I appeal unto my countrymen to cast their votes as lots before the Lord of Hosts. There is individual responsibility in this matter of the gravest order, and there is but one Command that bears upon the issue, "Thou shalt not follow a multitude to do evil" (Exodus

xxiii. 2). I speak without reference to any party and to the adherents of all, and I conjure the freemen of this land to commence the New Columbian Era by voting once at least, and at once, according to their consciences, and so leave the result with the Lord of Hosts himself!

It is only by acting in earnest singleness of heart at this juncture that even we, the most favored People upon Earth, can at all recover strength enough to see just where the Nation stands, and so perchance conserve our resources to meet the coming crisis. For unless all "signs" must go for naught,. and the voices of History, Chronology and Astronomy are mocking that of Prophecy, we are already at the edge of days when human hearts will surely melt except they be found upon the side of Right and Justice, and are stayed in those eternal principles that gave our land its pristine glory.

Those who do not believe in a coming Millennium should certainly do their utmost to realize its ideal in so far as possible, and those who do should vote as though the Golden Age were here.

Finally, upon the 4th of November, a day of memory in the Land of Ephraim across the sea, this same moon that on the 20th of October cast its new shadow on the land of Manasseh will rise full, in perigee, and totally eclipsed in turn, but this time only on the Old World of Columbus! The phenomenon will of course synchronize with Historical events by which Chronology at least may again

be fixed for the benefit of ages that mankind ex-pects to come and which I, for one, sincerely trus will also realize the Desire of all Nations!

Finally, to close the comments based upon thes two eclipses as "Signs" of moment among thos that are steadily crowding the heavens nowadays, w include the following Press-note based upon th Lunar eclipse of November 4, 1892, and pointin out its notable connection with the Heptad i which we have been living since March 29, 1892.

ANOTHER OMINOUS WARNING FROM PROFESSOR TOTTEN.

The Eclipse of Nov. 4, and Daniel's "230 Days."

It is now nearly 1260 days since I began to pr claim "the Truth against the World," for this maintain has been the purport of my message, ar so, too, the world, by its very reception thereof h verified my estimate! For had this warning m with any other recognition than what has bee accorded to it by the world, its own concern ar repentance would have made—to its gain ar certainly not to my loss!—my *rôle* similar to that f Jonah himself!

But in that I have cried in vain to Nineveh t large; in that the Church, so-called, has scorned ev to examine the presentation; and in that, strange t of all, the Adventists themselves, group by grou,

have given so cold a shoulder to the facts that I have "by books" been enabled to add to their own array, the case has been won by foreordained default!

As a matter of fact the burden of this proclamation has gained weight with such only as are by proper definition "wise," albeit by the world termed fools, and so I am content, and vindicated, in that I am classed in the same category!

Now it should surprise no one who takes up such a cause, that the seed he casts to the wind should raise a whirlwind! Yet what manner of judgment is that which condemneth another without a hearing? and wherein do such as even wilfully misrepresent this cause differ from those who stoned them that were sent of old? And again: if one, who merely from a neighborly concern, presents with proof a topic such as this, meets such a reception, because of his unwelcome warning, what, pray, had been the fate of a prophet indeed in such a day as this?

Relatively speaking I have been more generously treated by the secular press than by any other element of modern society—yet not for naught! while on the whole by all classes my efforts and plainest statements have been so misrepresented and ridiculed that comparatively few of those I really aimed to reach have been able to recognize any basis for my persistent warnings.

Let me, however, conjure all fair-minded men and

women to remember that there are two sides to every question, and that it is better to say aye or nay to what a man has really said than to be found in the seat of the scornful, not knowing how to give a reason for the position we have taken. And if even the things of Cæsar have their rights how much more so those of God!

Now the other side of this question, for which so few are found who have even a friendly word, is a momentous one, and that is the side I have tried and still try to present unto my fellowmen. To such then let me solemnly reasseverate my firm conviction, founded upon ample evidence, that the "end of this Age" is at the door, and that it behooves all who call themselves Christians to set their houses in order ere it is too late. To further this in the Name of the Lord, and in so far as in me lies, I will gladly place any earnest inquirer (who, from concern in the premises may desire to learn more of the matter and will communicate with me) in the way of securing and verifying all the information I possess, perchance unto the very saving of his soul alive!

In the meantime let me add a new guarantee to the burden of the credentials which have already been sealed with many proofs, all of which have been freely given unto whomsoever would publish them as written.

During the past three years (1890, '91, '92) I have reiterated, over and over again, from divers standpoints and by every means at my command, the

announcement that the final seven years of the "times of the Gentiles" referred to by Daniel the Prophet, began on March 29, 1892. It was at the beginning of the Jewish civil year 5651 A. M. (*i. e.* on Sept. 22, 1890) that I pointed out its Jehovetic significance, and disclosed the results of calculations, of many years' standing, that were verified page by page as soon as that Study was published. That Civil year ran into the overlapping Sacred one of the same Jehovetic designation, and so, together with corroborative events which are now matters of History, these momentous months drew to their close, which took place on March 29, 1892.

Just previous to that date (*i. e.* on Feb. 5, 1892) I called attention to the wonderful "sign" then in the sky, and explained clearly how it wrote the very Name of Jehovah upon the walls of Heaven, agreeably to the Jewish year in question! A few weeks later, at the Vernal Equinox itself (Mar. 20, 1892,) I lectured in Music Hall, Boston, the date being selected for me by the Boston Committee, and yet in spite of any accidents to the contrary was able to point out the re-fulfilment, on that very date, of the most ancient prophecy of the Magi (Math. ii.) relative to the New Star in the East, for on that very day did it rise as predicted at Jerusalem and verify the Myth!

Since then I have at sundry times pointed out the stellar combinations that continue to verify my calculations, and which increase my convictions that we are already in the closing days of Daniel's

"time of the end." Surely, the world itself is my witness that, both in season and out of season, I have not held my peace, and that my wages have been equally true to prophecy—even scorn and derision!

I disavow that any of these "strange coincidences" have been published as or wrought out by what men are wont to designate as Astrology, but that they have been merely the natural and necessary result of working upon the only true scale of time, a perfect Chronology upon which such results cannot help but evenuate.

Again, but lately I have called the attention of the world to the significance of the Columbian Eclipse (of Oct. 20, 1892), both as ominous to the inhabitants of the earth, and of unique scientific value as establishing a Ptolemaic "Era" in American Chronology. Moreover, a few days later (Oct. 30, 1892), I directed attention to the coming eclipse (of Nov. 4, 1892) as of similar import, particularly to the Old World, and now I have an additional fact which should bear out the significance of these events.

It is this: Daniel's final "week of years" covers 2520 days, and its last 2300 days of course begin 220 later. Now these 2300 days refer to the cleansing of the sanctuary (Daniel viii.) and centre around Jerusalem. If they began on March 29, 1892 they end in March, 1899, A. D. Exactly 2300 year previous to this later date there was an eclipse (No

68 of the regular team of 70) at Athens. It occurred on April 15, 8 hours, 50 minutes, (406 B. C. Common) and was visible at Jerusalem. But 220 years previous thereto fetch us back to 3377 A. M., at which time Nabopolassar, the father of Nebuchadnezzar, rebelled from Assyria and founded the Chaldee-Babylonian Empire, from which foundation the *years* of Daniel's "times of the Gentiles" are to be reckoned, even 2520 years.

Now the remarkable fact to which I desire to call present attention is as follows: March 29 was the 89th day of this current year, therefore November 4 is the 309th day. Hence, they are exactly 220 days apart, and, therefore, the final 2300 days of this "time of the end" begin with the total eclipse of Nov. 4, 1892! and, consequently, the signs in the heavens maintain their ominous agreement, as heretofore, with all that to which I have testified, and I reiterate the warning, "Behold, the Bridegroom cometh!" He that hath ears to hear let him hear!

C. A. L. TOTTEN.

New Haven, Conn.

"Upon the First Day of the Week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

"And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem.

"And if it be meet that I go also, they shall go with me."

1 Cor. xvi. 2–4.

Our Race:

[I]TS ORIGIN AND ITS DESTINY.

[S]ERIES II. DECEMBER, 1892. No. 8.

EDITORIALS.

FOR the mere sake of uniformity with previous udies we write the above heading and devote a w more pages to some closing words. There is, wever, but little more to say, and, we might truthlly add, even less spirit to indite it! Our work has last come to both a necessary, and a convenient, int of rest; and, while with thankfulness we mit that it has far exceeded our most sanguine pes, it is with even deeper sorrow that we also alize, in so far as human calculations go, that its osecution in the future must be desultory only, if t completely hopeless—unless the Working Fund, d the Subscriptions to the Third Series can be ised at once, either in cash, or pledges, and to reliable basis!

***

It is many days since we began to cast our bread pon the waters, nor has it yet been found again. portion of it has been duly given unto Seven, and

now also upon the Eighth Study do we bestow what we have left. In all this season of anxiety we have not withheld our hand, for we knew not whether either this or that should prosper, nor whether all we had attempted should be equally good at the end. Our readers will bear us witness that we have laid no claims to "authority," in these premises, and we trust that they have seasoned all of our deductions with the salt of prayer, and of collateral searchings in the Word of God.

***

Again; our friends must be fully aware of the circumstances that have conspired to defeat all our efforts to place the subjects in hand upon the plane of honor, where of right they certainly belong. The work has fallen upon evil days; there have been but few to respond, and they, like ourselves, have been able to contribute only widows' mites to a cause that should have had whole mints at its command.

***

Verily the generations of Nineveh, and of all the buried mammons of the past, will rise up against our generation and condemn the stint wherewith it has suffered such a topic to expire for want of interest! For we may as well face the inevitable and admit that human means have failed, and that only God can raise up salvation for us in the face of concentrated opposition from without, and the want of active and anxious support from within commensurate with the supreme importance of our theme.

***

Our Studies have been sown to the wind, and ive chiefly reaped a whirlwind of contempt;—is even where they had a right to expect at least e charity of Christian hospitality! Yet all of this is ell; and we are well content, in that it conveys its vn peculiar lesson, and bears out the burden of ır testimony, to wit: that darkness covers the .rth, and gross darkness the people, and, saddest of l, that the latter love to have it so!

***

Not since the days of Adam has there been a pic published so persistently, and with such facil-y, as the one it has fallen to our lot to foster during ıe past three years. Surely Providence has afforded ; unusual opportunities, and certainly the columns the Secular Press have been constrained to carry ır messages, almost day by day, all over the known orld! To have bought the space both in the edi-›rial and in the news columns that has been devoted › our work, would have exhausted the wealth of rinces—and yet to what end has it been vouch-ıfed? The result of all this unparalleled notoriety as been of the nature of an advertisement for our ›pic, and had there been the least response in the earts of the generation to whom the testimony went, ot all the presses in our land could have satisfied ıe demand for these humble Studies that now beg ›r readers and still more for adequate and assured ıeans of their further prosecution.

***

The result is paradoxical! It is vain to condem the matter as of no interest in the face of th avidity with which the public press has seized upo and spread whatever we have been willing to gi to its agents; nevertheless the rapidity with whic each succeeding installment has dried up ar withered on the stony ground of modern disbeli in all things truly ancient, is one of the most sta ling signs of the trend of modern thought! Wi but few exceptions, however, both in the secul and religious press, these publications have elicit chiefly ridicule and sneers, while the Studies the selves have rarely been accorded even a d courteous notice!

***

Meanwhile the obloquy, incident upon eve effort to reëstablish the ancient landmarks of cestral faith, has been accepted to the full. admit that we have been casting pearls bef those who only trample them under foot and t again to rend us after every strand. And yet do not feel that we have violated the command wisdom in the premises, for "to everything ther a season, and a time to every purpose under heaven," and it has been under a constraining se of duty only that we have judged the present to be "a time to cast away," "a time to rend," "a time to speak!" It was only on the basi this belief that we have kept our testimon

ominently in the public press, for we hoped ereby to draw investigation to our own corner of e vineyard and so swell our little band of sympa- izers.

*
* *

Nevertheless, "what profit hath he that worketh that wherein he laboreth?" seeing that "of aking of books there is no end," and that "much udy is a wearinesss of the flesh"? Verily, we ave that for others to determine, since with us, in e face of what our Studies have revealed, there mained naught but to make the matter known, id then to stand the consequences. Our only esent regret is that the ability to continue this ork seems to diminish proportionately with the omise of its future importance. For if our aders agree that what has thus far come to light opportune, they will as readily accord a tithe of uth to our own convictions as to the value of hat remains—and what perchance must continue remain—untold!

*
* *

It will be hard to duplicate our experience, and e freely say that we envy no successor in similar emises. It is permitted to know a tree by its uit, and the quality of the latter by a taste, still it as been ordained that we should eat the whole of hat has proved to be both unsavory to the mouth id bitter to the belly, for from the very first it has een apparent that the wares we had to sell were

not remunerative, and that their manufacture coul only be continued by the self-sacrificing coöper tion of a few as poor as ourselves. Since this is s it is indeed a marvel that our little library has no reached its Eighth Volume, although to close o efforts here is quite as discouraging as to ha found them estopped at the end of the first furrov

***

Yet let it not be understood that our labors ha been entirely unencouraged. We have found ma friends in the byways and hedges of life and to the we pen—what probably will be a Valedictory—wi sincere regret.

***

It seems hopeless to continue this effort any long in a systematic manner. Its regular income is r sufficient to maintain the issue of a single bool year, let alone four! nor does the appreciation the Eight Studies now issued seem to warrant t fulfilment of any further promise of support. live in a day when nothing can be accomplisl without means, and the requisite means to maint actively such an effort as ours are absolutely wa ing.

***

The gross expenditures connected with the is of each one of the eight Studies now in the hand our constituents has averaged a round $1000, an incidentals be added, as they must be, we account for a total expenditure of some $12,

ring the past three years. Of this large sum there s been borne by the (many less than 1000) regular bscribers only some $5000. The balance has been pplied by ourselves and by a few generous friends 10 have loaned their gifts unto the Lord. We rsonally thank them all and trust their names are itten in other Books besides our own. Without is support we had long ago come to the end of r efforts, nor even with it could we have at all osecuted such an undertaking had it not been for r Army pay.

***

The Studies themselves have been wrought out at d hours, and by dint of the expenditure of mid-ght oil. But this, in spite of some malicious lies the contrary, has been without any prejudice to latever professional duties have devolved upon us. le whole realization may be summed up as the result overwork at late hours, assisted to publication a very few kindred spirits, and with only just ough means to float the books themselves within e reach of an unwilling public.

***

As a business venture the income, from such a owing, is clearly negative. At least $6000 per ar would be required to guarantee its bare per-tuation, even with no one to provide for save the ditor himself, who under such circumstances would ive to attend, without assistance, to all of its details, om the writing to the mailing of the books!

***

In view of all these facts, we cannot be wrong our estimate of this experience as a sad comment upon the day in which we live, in that althou two complete Series have already been published such sacrifice, we have received, (Nov. 15th) than 200 subscriptions (*i. e.* but $350 of the requi $6000) necessary for the Third Series! This, in v of the fact that by the time our constituency sh have read this closing volume there will remain a few days wherein to decide the fate and chara of future efforts. For if they are to go on in regular manner the Editor, at least, must be, remain at, the Base of Operations! But upon first of February he must return to his professi army duties *unless* at least "daily bread" ca *guaranteed* for the prosecution of the work no hand!

***

We venture to say that our experience has b unprecedented in the annals of those who h testified for truth. To judge of this one must trast modern facilities and opportunities with t of past ages, and should also remember that we in a day when nominal Christianity is almost un sal, and in one whose boasts of liberality, an the broad spirit of investigation, are as misleadi the mariner upon the ocean of truth as a siren's s

***

And what has been this experience? Brief

'ollows:—For three full years, both in season and out of season, we have cast into the arena of the public press, warning after warning, with full proof attached. All this in addition to these Studies. The sound thereof has gone far and wide, and had the interest in God's Word, and in the understanding of the Saviour's Gospel been really genuine, our constituency to-day should have outnumbered that of any other journal upon earth. Instead of this, its family is small in Manasseh, and we are verily the least in our Father's house. Aye, worse, in that we are accounted by our outside brethren as mere Syrians, and are, in fact, about to perish!

* * *

In the meantime the World is its own judge of how it has accepted this message—for with at least an echo of an ancient cry has all this earnestness been received! The notorious fact that we have found so few willing to investigate and help us is of itself a disheartening witness of appalling magnitude. The Secular Press has with but few honorable exceptions treated us with scorn and constant ridicule, and the "orthodox" (?) Sacred (??) Journals with positive opposition. Even Advent Journals have been cold in the extreme. The fact is, we have been rejected, and the worst of it all is that this rejection has been without a trial! It is not as if our Studies had been examined and proved to be misleading, for surely it was only a fair hearing that we have sought, and had gladly welcomed. But we have

harvested the very reverse, for, since we have been condemned upon all sides, even those who would have followed any honest leader have been influenced against us !

***

Finally, in response to our Midsummer Epistle, "The Pen or the Sword," we fairly hoped to realize enough to guarantee at least a single worker from absolute want. In exchange for an income of some $2500, which is now secured by the government (and from which no man on earth can deprive us except by due process of law,) we offered to resign and devote our entire attention to the work in hand provided even $1000 per year could be secured to support the effort. As a matter of fact but $6 has been thus guaranteed ! for this is the annua interest at 4% on the $1500 thus far subscribed to th Working Fund !

***

What, therefore, is the conclusion to be reache from all these FACTS ! Manifestly, that nothing bu a miracle of God can sustain us in our effort ! an that, unless human agency is at once able an willing to supplement what God would bless, we mu bow to the conclusion that He will, and should, d nothing in the premises. Our constituency, few an scattered as it is, is *not* too poor to face this issu But if facts prove anything it is certainly too unr sponsive ! This is a work in which it is a shame expect dollar for dollar, and yet we know enough

values set upon literary work, and the prices of modern books, to know that all who have merely contributed the plain subscription price for these Studies have received in return full measure, pressed down and running over.

***

In the meantime, the world at large is far too well satisfied that we are launched upon credulous error to warrant any hope that our Studies can be prosecuted to their legitimate end by help from that quarter! Now we do not pretend to discuss this matter in public, for those to whom this final volume of the Eight now issued shall come, are not the public, and as our own little constituency now have some 2520 sample pages of these Studies in their possession, we do not fear any misjudgment at their hands.

***

To demonstrate once more the enormous sacrifice at which these Studies are sold, (and to make it manifest to our very poorest readers that they receive far more than the value of their money at "trade rates," the which if our loss is certainly their gain,) we desire to call attention to the following facts. Of the 2520 pages contained in the eight Studies and two Extras now published, about one-half of the matter is what printers call "double priced," being tabular! The cost to subscribers has been $4 for the whole, or 630 pages per dollar, and if they will take the trouble to ask the price, at a bookstore, of some "special" work of that number of

pages, printed for a similar small class of readers, and compare the results, we are confident we shall hear no more disheartening complaints of expense! Again: the First Series of Studies contains about 1120 pages, or an average of 280 per Study, while the Second Series aggregates about 1400 pages, which is an average of 350 per Study! The excess of matter in the Second Series is thus 280 pages! or the equivalent of an extra Study! *gained without cost by each of our patrons!*

***

We trust our friends will perceive that there is absolutely no margin of profit to such publishing, in that the usual author's-fifth has been given to his constituency out and out. It will be noted, moreover, that this Eighth Study contains some 32 pages in excess of the average, even of the Second Series of Studies! This amounts to two complete "forms," and it should be taken as it is meant—for a full and complete guarantee of our burning anxiety to work while it is day, and so place our humble testimony as generously as possible in the hands of all who will bestow upon it their earnest consideration. We mention this in order to awaken an equivalent, or even more generous, response in this our mutual day of need, and also to show those who have helped us in excess of mere subscription where their gifts, and all of our own rewards have gone—into the work itself, where they belong; for out of our labors we have no desire to reap more

than the hire of an unmuzzled ox. (1 Tim. v. 18.) It is on the strength of this showing that we do not hesitate to ask our friends to continue to strain themselves to the very limits of their generosity, and to have our needs in constant mind.

***

And here we must reiterate that we mean, of course, the needs of the noble Cause our Studies represent. Our personal connection with it is a mere collateral. It is the Cause, only, for which we plead, and were it of less moment we had long ago refrained from any special care as to its fate. Nor do we magnify this Cause. Those whose eyes have been opened to the distinction between "Israel" and "Judah"; who have perceived the truth as to the Origin and Destiny of Our Race; who are awake to the "signs of the times"; who believe in the promise of His coming; who stand upon Moses and the Prophets in the light of a vindicated Bible; who have a Chronology that agrees with History, and squares itself with Astronomy—these, and these only have any sure basis upon which to appreciate the Philosophy of History, and anticipate the trend of current events. This little Quarterly, The Our Race Series, represents all this, and more, and in all the world it is the only active effort to harmonize these several elements upon a rigid Chronological basis. Surely our constituency is quite as responsible as ourselves to make a more determined effort to perpetuate this work, and to do it upon a higher basis than a mere

dollar for dollar return. For if that be the only foundation of a willingness to lend, for Truth's sake, unto the Lord of Truth, in verity we are unprofitable servants, and our talent is buried without even the protection of a napkin! (Luke xix. 20–26.)

***

Our only aim, and chief prayer is to continue this work, and to expand it more and more; and we are confident that all who have walked with us in spirit during the past three years of difficulty will bear with our repeated solicitations in a kindly spirit, even if they can only help us with their prayers. We need the latter quite as much as gold, for the treasures of the hills belong to God, and we know He has conferred them upon Joseph as a birthright! It may, therefore, be that the Lord will listen to the prayer of faith, and move some hearts to pay a goodly portion of their gladsome tithes into this now exhausted channel.

***

In conclusion then, we say to all, that: What is to be done must be done at once. The OUR RACE PUBLISHING COMPANY has no object but to further this Cause. It is free from all debt, and with sufficient and immediate help we can, and will go on; without it we must stop! The Working Fund is now at interest, and the Subscription Fund for the Third Series will also be Banked at the opening of the year. We therefore beg our friends to make a final effort to place both of these Funds upon an independent basis

There is not one moment to spare, for even if we were willing to demean this topic by any further solicitations, the time has at last come "to pluck up that which is planted," for if indeed we overrate its value and the verdict is against us, even in the house of friends, then it is surely time to desist. Were we unhampered by circumstances that would long ago have disheartened us in any other cause, were we free to work as other students do, and able to find as ready a market for our wares as do those who reject Moses and the Prophets, there would be no need of presenting these facts to our constituents. But we are not thus free, nor is there any such market. Our burden is unremunerative, and the practical sympathy of those who feel called upon to share its sacrifice is sadly needed at this final crisis!

***

One thing is sure; if we are right in our general interpretation of events, and of their ominous Chronology—*aye, if we are anywhere near right!* and who can doubt it?—then it is a solemn thing to withhold our hand at such a juncture! Our Lord is not austere, nor an hard Man, and it behooveth not his servants to deal with his work as though he were! (Matt. xxv. 26–30).

It is well, dear friends, to face this issue squarely and to acknowledge an individual responsibility; nor is it boldness for ourselves that adds this urgency to our appeal. We have a cornucopia of truth and it is our own duty to strain every effort to pub-

lish it against the day of dismal need not far ahead of us! and ye, who now have opened eyes, do ye not share some of this grave responsibility?

* * *

The time will come, how soon God knows, when the foolish virgins will beg for the oil that they are now so loth to use, though freely offered! But when *that* day comes there will not be enough for you and them! nor will our gold have any value then! In that day, beloved, there will be but one reply to all, "Go ye rather to them that sell, and buy for yourselves." It is against that hurrying day that we ask you to provide, and of your substance, be it small or great, to set aside a portion for the common good! For if ye be ready when the Bridegroom comes, what need is there of more than means to fetch you well occupied unto the hour? while if ye also shall be found still unprepared! perchance some truths will by your present neglect remain unpublished that then, ye, too, would fain possess!

* * *

Take counsel then of God, and, having so done advise us of your personal resolution. And we beseech you, Brethren, by the mercies of a long suffering Providence, to be diligent to usward that, if so be it is God's will, we faint not, with the goal in sight!'

The grace of our Lord Jesus Christ, be with you all, Amen.

ƆOLLATERAL READING.*

MAILED, ON RECEIPT OF THE PRICE, TO ANY ADDRESS, BY

THE OUR RACE PUBLISHING CO.,

NEW HAVEN, CONN.

---

able kindly add about 5 per cent, to cover postage, which falls heavily upon us.

ɅPENDING JUDGMENTS ON THE EARTH. By DR. BEVERLEY O. KINNEAR. Bound in cloth, 300 pages. Price, $1.00.

"I recommend this volume as the most important one .at has appeared upon topics collateral to those discussed in .e Our Race Series, and wish it formed a part thereof. My vn constituents should secure a copy at once. It answers ındreds of queries upon CHRONOLOGICAL and ANGLO-ISRAEL atters, and is in *full accord with all of my own work.* Its ıthor has been in constant companionship with me during e past three years, and I feel has been raised up to further the essage of 'The Midnight Cry.' Give it a speedy hearing, for ·rily the day of the Lord God of Hosts is at the door, and it ·hooves all to concern themselves with its preparation if so be ey long to be enrolled among the wise."—C. A. L. TOTTEN, *ditor* "Our Race."

ƎHOLD THE BRIDEGROOM! By R. KELSO CARTER. Stiff paper cover, 62 pages. Price, 25 cents.

"I need hardly introduce this author to the readers of the ır Race Series, but I want to urge them to secure and spread s little volume to the limit of their ability. It covers the vast .bject we are dealing with in the most concise form possible, ıd is in *thorough accord with all the matters set forth in our vn works!* We doubt not that its perusal will clear up many ıandaries now awaiting explanation and afford a ready eans of enlightening others."—C. A. L. TOTTEN, *Editor* "Our ıce."

---

*In accordance with a former promise, and in answer to many queries, ofessor Totten has prepared the accompanying preliminary list of works ssessed by himself, and which he recommends to his constituents as valuable llateral reading upon topics treated in the OUR RACE SERIES.

ANGLO-ISRAEL, AND THE SOLUTION OF THE JEWISH PROBLEM. By Rev. Thos. Rosling Howlett. Bound in cloth, 158 pages. Price, $1.00.

"This is a valuable work for those whose eyes are open. It deals with topics presented in Study Number One from an independent standpoint, and we urge our readers to secure it."—C. A. L. Totten, *Editor* "Our Race."

THE LOST TRIBES OF ISRAEL. By C. L. McCartha. Bound in cloth, 210 pages. Price, $1.00.

"This work is in close touch with the Our Race Series, and treats particularly of the Origin and Destiny of the Anglo-Saxon People. Every new addition to the American library of collateral efforts to make plain the secret of history, should be patronized by all whose eyes have been opened."—C. A. L. Totten, *Editor* "Our Race."

OUR COUNTRY, ITS PRESENT CRISIS AND ITS POSSIBLE FUTURE. By Rev. Josiah Strong, D.D. 12 mo., 280 pages. Paper, 30 cents; Cloth, 60 cents.

"All who have found Study Number One of interest should possess this collateral volume which teems with 'Blind' *evidence* as to our Origin and Destiny. It is thus of double interest in that its testimony is *ex parte*."—C. A. L. Totten, *Editor* of "Our Race."

NEW LIGHT FROM OLD ECLIPSES. By William M. Page. Bound in cloth; 590 pages. Illustrated: Price, $2.50.

"I recommend this volume as of vast interest to every earnest lover of the Bible, and as presenting important corroborative testimony to matters discussed in the chronology of Our Race. We shall have much to say on the topics treated therein in future studies, and should like to be intelligently understood in the premises. It is one of my most valuable books of reference and of absorbing interest."—C. A. L. Totten, *Editor* "Our Race."

THE DAY OF OUR SAVIOUR'S CRUCIFIXION. By Rev. J. K. Aldrich. Bound in cloth; 12 mo., 262 pages. Price, $1.50.

"This entertaining and highly important volume affords additional evidence that the crucifixion must have taken place upon Thursday the fourteenth of Nisan instead of Friday th

eenth. The chronological point is of supreme importance, l the work will repay perusal and strengthen faith."—C. A. TOTTEN, *Editor* "Our Race."

IE EARTH'S ANNULAR SYSTEM. By PROF. ISAAC N. VAIL. Bound in cloth; 300 pages. Illustrated. Price, $2.00.

"This work is most favorably referred to in Study No. :, and should be in every Biblical library."—C. A. L. TOT-ɴ, *Editor* "Our Race."

IE EMPHATIC DIAGLOTT. By BENJAMIN WILSON. 12 mo., 884 pages. Cloth, bevel edge, $4.00; extra fine binding, $5.00.

Containing the original Greek text of the New Testament, ;h an interlineary word-for-word English translation; a v emphatic version based on the interlineary translation, on readings of the Vatican manuscript (No. 1209 in the Vati-ı library) together with illustrative and explanatory foot es, and a copious selection of references, to the whole of ich is added a valuable alphabetical index.

"I find in this volume a most valuable companion upon disputed texts. It enables any one to judge the matter himself, and is widely known among Bible students."—A. L. TOTTEN, *Editor* "Our Race."

THE WORKS OF EDWARD HINE.

He was the father of the Anglo-Israel identity movement. ; works have been more generally read than those of any .er writer upon this topic, and have formed the basis of all ›sequent investigations. More than this need not be said. ɜ five most famous pamphlets are as follows:

›RTY-SEVEN IDENTIFICATIONS OF THE ANGLO-SAXONS. With the Lost House of Israel founded on 500 scriptural proofs. Price, 20 cents.

.ASHES OF LIGHT. Part second of "Forty-seven Identifications," giving chapters on Weights and Measures. Price, 25 cents.

ƐFORD WRONG. Part third of "Identifications," showing that the Anglo-Saxons entirely agree with the Bible accounts of Lost Israel in Language, Physical Type,

Religious Opinions, Manners, Customs, etc. Price, cents.

COMING GLORIES. Fourth part of the "Identifications containing Memoranda of the Great Pyramid, by Prof. P. Smyth, F. R. S. S. Price, 25 cents.

THE ANGLO-SAXON RIDDLE. Israelitish Origin, Present Grandeur, and Future Greatness. Price, 7 cents.

Copies of works selected from the foregoing list will mailed by us to any address on receipt of the price, to whi our patrons will kindly add about 5 *per cent.* to cover postag

THE OUR RACE PUBLISHING CO.,

P. O. Box 1333. NEW HAVEN, CONN

"Truth against the World!" The Motto of our Ancesto

OUR RACE, ITS ORIGIN, ITS DESTINY, SERIES,

By PROF. C. A. L. TOTTEN.

Sets of 1891 and 1892 Consolidate

Study No. 1. THE ROMANCE OF HISTORY; Lost Israel Found in Anglo Saxons.

Study No. 2. THE VOICE OF HISTORY; Joshua's Long Day and Dial of Ahaz.

Study No. 3. THE PHILOSOPHY OF HISTORY; Tea Tephi, Jeremia Ward.

Study No. 4. THE SECRET OF HISTORY; The King's Daughter Flight of David's Line.

Study No. 5. THE RENEWAL OF HISTORY; Eochaidh the Heremon The "Scarlet Thread."

Study No. 6. THE FACT OF HISTORY; The Deluge and the Adven Proof and Guarantee.

Study No. 7. THE HOPE OF HISTORY; The Crisis, and the Millenni —At Hand!

Study No. 8. THE RIDDLE OF HISTORY; Paul and Daniel Interpre

Price, 75 cents each, $2.00 for any Four Studies, assort or $3.65 for the consolidated series, 2,520 pages, illustrated, 8 volumes.

N. B.—This latter offer enables you to secure the published labors of years at the rate of a penny a day for one! It is the grist of half a life-time.

N. B.—To Reading Clubs, Camps of the Army of Occupation, for general distribution, three sets, or one dozen assorted Studies, $

A broken and a contrite heart
  Give us, Jesu divine;
And through the crystal's riven part,
  O Christ, forever shine.
The Urim and the Thummim be,
  Our breast-plate's fairest gem;
Give us the pearl of charity,
  O Thou that died'st for men;
O Lamb of God, look down, we pray,
And seal us thine, by birth, each day.*

---

*From "GEMS, TALISMANS, AND GUARDIANS: The Facts and Fancies, gends and Lore of Nativity." By Ten Alcott (C. A. L. Totten) 1887 A. D. long 8 vo., cloth, gilt edges, beveled boards. Illumination by Tiffany. ice $5.00. An elegant gift book for Christmas, New Years, Easter, Birthys, or any other fond anniversary in the revolution of the year. OUR CE PUBLISHING CO.

L'ENVOYE.

The year is o'er, its dead at rest;
Another comes, that God hath blest.
Although He tarry, let us run
As one that saith "Thy will be done!"
We send to all our New Year greeting,
Swiftly these days of toil are fleeting:
With gaze kept steadfast on the sky—
(Some ears can hear the angels sing!
Ye know not what one day may bring!)—
Observe the motto, "OCCUPY!"

TEN ALCOTT.

* Leap year 1892 A. D.

DATE DUE

AUG 0 7 1999		
MAY 1 1 1999		

Brigham Young University

BRIGHAM YOUNG UNIVERSITY
3 1197 21399 2321